THE BOOK OF ESTHER

CRITICAL EDITION OF
THE HEBREW TEXT WITH NOTES

BY

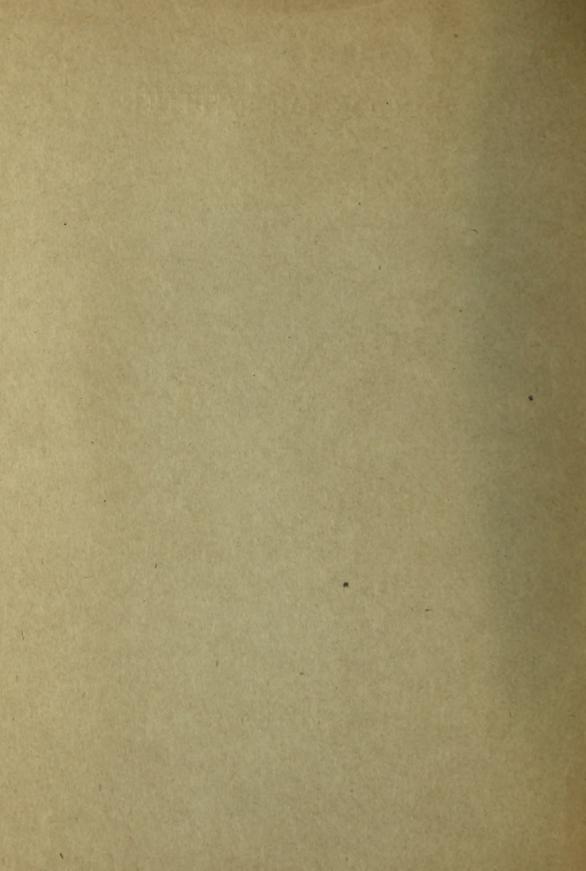
PAUL HAUPT, LL.D.

W. W. SPENCE PROFESSOR OF THE SEMITIC LANGUAGES IN THE JOHNS HOPKINS UNIVERSITY, BALTIMORE, MD.



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CRITICAL NOTES ON ESTHER¹

BY PAUL HAUPT Johns Hopkins University

In the following nn. I have not attempted to give all the divergences exhibited by the Ancient Versions; as a rule, I have recorded only variations which throw some light on the Heb. text.* The ancient versions of E are so free and inaccurate (cf. e. g. nn. on 3, 13. 14; 4, 1. 11. 14; 5, 13; 6, 1; 7, 3. 4) that it would be a waste of time to discuss all discrepancies.

W's † and J's ‡ theory that \mathfrak{G} is more original than \mathfrak{M} seems to me untenable (cf. e. g. nn. on $\mathbf{6}$, 1; $\mathbf{7}$, 4; $\mathbf{8}$, 8). The fact that the text of \mathfrak{G} does not read like a translation from the Heb. (cf. however $\pi\epsilon\sigma\hat{\omega}\nu$ $\pi\epsilon\sigma\hat{\eta}$, $\mathbf{6}$, 13)|| is easily explained by the popularity of E. As soon as a foreign book becomes popular, the translations become more idiomatic and free.§ If a French play is to be a success in America or England, it is impossible to present a

¹ Preprinted from the forthcoming William Rainey Harper Memorial Volumes.

^{*}It might be well to add that I completed the restoration of the Heb. text of E on Oct. 16, 1905, and that I revised it twice, on Aug. 6, 1906, and July 11, 1907. The Critical Notes were begun on Jan. 24, 1906, and finished on the following day; they were rewritten from June 9 to July 13 and on Aug. 4 and 5, 1906. Finally I recast them again from June 4 to July 12, 1907.

[†]Hugo Willrich, Judaica (Göttingen, 1900) p. 15; cf. also p. 27, l. 20. Contrast Pur. 28, 15.

[‡]G. Jahn, Das Buch Ester (Leyden, 1901) p. vi.

^{||} Cf. my remarks in Daniel 16, 23.

[§] Note the adaptations of the proper names in ES, discussed in nn. on 1, 10.14 and 9, 7.

literal translation. It is necessary to introduce additions as well as omissions. I see nothing in 6 that is incompatible with the view that G is based on M or, to be more accurate, on a recension of the Heb. text from which M is derived (cf. e. q. nn. on 1, 10. 14; 7, 4; 9, 9). W deems it not impossible that E was intended for Alexandria, and therefore written in Greek; afterwards, he thinks, it may have been translated into Heb. for the use of the Palestinian Jews. But E was written by a Persian Jew about 130 B. C. The Alexandrian festal legend for the Feast of Purim is the so-called Third Book of the Maccabees, and the Book of Judith is a Palestinian Purim legend; see Haupt, Purim (Leipzig, 1906) p. 7, ll. 30-38. I cite this book as Pur. The first number after Pur. refers to the page; the second, to the line. Cant. denotes Haupt, The Book of Canticles (Chicago, 1902) reprinted from AJSL 18, 193-245; 19, 1-32. In the same way Eccl. is used for Haupt, Ecclesiastes (Baltimore, 1905) and Nah. for Haupt, The Book of Nahum (Baltimore, 1907) reprinted from JBL 26, 1-53.

The unabbreviated names of Biblical Books printed in *Italics* (e. g. Kings, Psalms, &c) denote the critical notes on the Heb. text in SBOT, i. e. my edition of The Sacred Books of the Old Testament; the first number after the name of the Book refers to the page in SBOT, the second indicates the line. Thus Genesis 50, 9 refers to p. 50, l. 9 of the critical edition of the Book of Genesis in SBOT; but Gen. 50, 9 means chapter 50, verse 9 of the Book of Genesis. In the references to SBOT the (unabbreviated) names of the Books are printed in Italics; in the references to the received text of the Heb. Bible the names of the books are abbreviated, but not italicized, and the numbers of the chapters are printed in heavy-faced figures (1, 2, 3, &c).

I use \mathfrak{G} for \mathfrak{G}^{V} , i. e. $\mathbf{E}\sigma\theta\eta\rho\beta$ in L's edition (=A in Fritzsche's edition) and \mathfrak{G}^{L} for $\mathbf{E}\sigma\theta\eta\rho\beta$ (=B in Fritzsche's edition). \mathfrak{T} denotes the first Targum in L's edition; $\mathfrak{T}^{2}=\mathfrak{D}^{U}$ (the numbers after \mathfrak{T}^{2} refer to the pages and lines of L's edition). The apocryphal additions to E in \mathfrak{G} are cited according to the cc. and vv. of the Vulgate (\mathfrak{I}) e. g. $\mathfrak{11}$, $2=\mathfrak{G}^{V}$ 1, 1. This corresponds to the numeration in the Authorized Version (AV).

In addition to these symbols note the following abbreviations:

AG² = Delitzsch, Assyr. Grammatik (Berlin, 1906).—AJP = American Journal of Philology,—AJSL=American Journal of Semitic Languages.—AoF = Winckler, Altorientalische Forschungen.—AOG = Winckler, Der alte Orient und die Geschichtsforschung (Berlin, 1906) = MVAG 11, 1.—ASKT = Haupt, Akkadische und sumerische Keilschrifttexte (Leipzig, 1881).—AT = Altes Testament.—AV = Authorized Version.—AVM = Authorized Version, margin.—B = Bertheau, Die Bücher Esra, Nechemia und Ester, second edition (Leipzig, 1887) by Victor Ryssel.—BA = Beiträge zur Assyriologie von Delitzsch und Haupt.—BAL = Haupt. Beiträge zur assyrischen Lautlehre = Nachrichten von der Kgl. Gesellschaft der Wissenschaften zu Göttingen, April 25, 1883.—BDB=Francis Brown (assisted by S. R. Driver and C. A. Briggs) A Hebrew and English Lexicon of the OT (Boston, 1906).—BL = Haupt, Biblische Liebeslieder (Leipzig, 1907).—BT = L. Goldschmidt, Der babylonische Talmud.—C=Paulus Cassel, Das Buch Esther (Berlin, 1878).*—c.=chapter; cc.=chapters.—Cant. = Haupt, The Book of Canticles (Chicago, 1902) reprinted from AJSL 18, 193-245; 19, 1-32.—Ch = Cheyne.—CV (i. e. Congress-Vortrag) = Haupt, Die akkadische Sprache (Berlin, 1883).—DB = Dictionary of the Bible.— E = Esther.— EB = Encyclopædia Biblica, edited by Cheyne and Black .- Eccl .= Haupt, The Book of Ecclesiastes (Baltimore, 1905) reprinted from AJP, No. 102.— & Greek Bible (LXX).— $\mathfrak{G}^{\Lambda} = Alexandrinus$.— $\mathfrak{G}^{L} = Lucianic recension edited by L$ (Göttingen, 1883).— $\mathfrak{G}^{s} = Sinaiticus$.— $\mathfrak{G}^{v} = Vaticanus$.— $GB^{14} = Gese$ nius' Hebr. Handwörterbuch, edited by Buhl, fourteenth edition (Leipzig, 1905).— GK27 = Gesenius' Hebr. Grammatik, edited by K (Leipzig, 1902)—English translation of GK26 by Collins and Cowley (Oxford, 1898).—H = Haman.—HW = Delitzsch, Assyr. Handwörterbuch (Leipzig, 1896).—IN = Ed. Meyer, Die Israeliten und ihre Nachbarstämme (Halle, 1906).—J=G. Jahn, Das Buch Ester (Levden, 1901).—I (i. e. Jerome) = Vulgate.—JAOS = Journal of the American Oriental Society.—JBL=Journal of Biblical Literature.—JHUC= Johns Hopkins University Circulars (Baltimore). - K = Kautzsch (especially his Textbibel).—1 K, 2 K = The first (second) Book of the Kings. - KAT3 = Eb. Schrader, Die Keilinschriften und das AT, third edition, edited by Zimmern und Winckler (Berlin, 1903),-KB = Eb. Schrader, Keilinschriftliche Bibliothek.-L = Lagarde.l. = line; ll. = lines. — LB = Luther's Bible. — LOT = S. R. Driver's Introduction to the Literature of the OT.—M = Mordecai.—1 M, 2 M =

^{*}It might be well to add that the references to C were inserted after I had completed the revision of my manuscript, in July, 1907. Some etymologies proposed by C are impossible, but several of his remarks are superior to the observations found in the leading commentaries.

The first (second) Book of the Maccabees,— £ = Masoretic Text,—MDOG = Mitteilungen der Deutschen Orient-Gesellschaft (Berlin).- MSS = Manuscripts. — MVAG = Mitteilungen der vorderasiatischen Gesellschaft (Berlin). — N = Nöldeke. — n. = note: nn. = notes. — Nah. = Haupt, The Book of Nahum (1907) = JBL 26, 1-53.—NT = New Testament.—O=Oort, Emendationes (see Proverbs 69, 4).—OLZ= Orientalistische Litteratur-Zeitung, edited by Peiser. — OT = Old Testament.—p.=page; pp.=pages.—Pur.=Haupt, Purim (Leipzig, 1906) = BA 6, part 2.—R = Ryssel (especially his edition of B and his critical nn. in the Beilagen to K's Die Heilige Schrift des AT).-S= Siegfried, Esra, Nehemia und Esther (Göttingen, 1901).—1 S. 2 S= The first (second) Book of Samuel.—\$=Syriac Version (Peshita).—\$^A = Ambrosianus. - SBOT = Haupt, The Sacred Books of the OT. - SD = Haupt, Über einen Dialekt der sumerischen Sprache = Nachrichten von der Kgl. Gesellschaft der Wissenschaften zu Göttingen, Nov. 3, 1880.—SFG = Haupt, Die sumerischen Familiengesetze (Leipzig, 1879). SG² = Nöldeke, Syrische Grammatik, second edition (Leipzig, 1898). $T = \text{Targum.} - T^2 =$ תרגום שני - TBAI = Cheyne, Traditions and Beliefs of Ancient Israel (London, 1907).—THCO (i, e. Transactions of the Hamburg Congress of Orientalists) = Verhandlungen des xiii. Internationalen Orientalisten-Congresses zu Hamburg, 1902 (Levden, 1904). v.= verse; vv.= verses.-VG = Brockelmann, Grundriss der vergleichenden Grammatik der semitischen Sprachen (Berlin, 1907).-- W = Willrich, Judaica (Göttingen, 1900).—Wd=Wildeboer's commentary on E in Die fünf Megillot (1898) = part xvii of K. Marti's Kurzer Hand-Commentar zum AT,-WdG=A Grammar of the Arabic Lanquage, by W. Wright, third edition revised by M. J. de Goeje (Cambridge, 1896). - Wn = Winckler (especially his paper on E in AoF 3, 1-64, Leipzig, 1901, whole number xvi).—ZA = Zeitschrift für Assyriologie.-ZAT = Zeitschrift für die alttestamentliche Wissenschaft.-ZDMG = Zeitschrift der Deutschen Morgenländischen Gesellschaft.— ZK = Zeitschrift für Keilschriftforschung.

A scholar who considers the Moabite stone to be metrical may discuss the poetic form of E;* but so far as I can see, it is written in prose, just as Ruth and Jonah are (apart from the Maccabean psalm inserted in c. 2; see AJSL 23, 256).

For אסתר Ištar, a feminine form of Ašur, Benignus, so that E=Benigna (cf. Lat. Bona Dea) see my paper The Name

^{*}Cf. the remarks of Cornill and Ed. Meyer cited in AJSL 23, 221; also Budde, Geschichte der althebr. Litteratur (Leipzig, 1906) p. 33.

Istar in JAOS 28, 112–119; and for the Herodotean prototype of E and Sheherazade ($\Phi a \iota \delta \nu \mu i \eta$, Her. 3, 68) see Pur. 8, 21 (cf. 40, 20). \mathbb{T}^2 (241, 16) says of E: איתקרי שמה אסתר בשם כוכב נוגהא

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(1) אַ שַּׁהְשֶׁרֶם is a corruption of אַהשִּׁרְם) = Old Pers. Khšayārša. It is not necessary to suppose that לבֹּשׁׁרֶל (לֹבׁשׁׁרְלֶב (Kings 126, 47; 270, 22) and that the ן and ן were afterwards transposed, while the ן was corrupted to ן. The name שווים does not appear as הַּרִיּוֹלְשׁׁיִּב וֹשִׁר בּיִּבּיׁשׁׁיִב וֹעָרִיּבְּשׁׁיִב וֹשְׁיִב וֹשְׁיִבְּעָּׁיִבְּיִּבְּיִּשׁׁיִב וֹשְׁיִבְּיִבְּשׁׁיִּבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִּבְּיִבְּשׁׁיִּבְּיִבְּשׁׁיִּבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִּבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשִׁיִּבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִּבְּיִבְּשׁׁיִּבְּיִבְּשׁׁיִּבְּיִבְשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִּבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּשִׁיּבְּיִבְּשׁׁיִּבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּיִבְּשׁׁיִבְּעִּבְּיִבְּשׁׁיִּבְּיִבְּשִׁיּבְּיִבְּשׁׁיִּבְּיִבְּשִׁיּבְּשִׁיּבְּשִׁיּבְּשִׁיּבְּשִׁיִּבְּיִּשְׁיִּבְּשִׁיִּבְּשִׁיּבְּשִׁיּבְּשִׁיּבְּשִׁיִּבְּשׁׁיִּבְּיִּשְׁיִּבְּיִּשְׁיִּבְּיִּשְׁיִּבְּיִּבְּשִׁיּׁיִּבְּשִׁיּבְּיִּשְׁיִּבְּיִבְּשְׁיִּבְּישׁׁיִּבְּיִּשְׁיִּבְּיִבְּשׁׁיִּבְּיִבְּשְׁיִבְּיִבְּשִׁיּבְּיִבְּשִׁיּבְּיִבְּשִׁיּבְּיִבְּשִׁיּבְּיִבְּיּבְּישׁׁיִבְּיִבְּיּבְּיבִּישְׁיִבְּיִּשְׁיִּבְּיִבְּישְׁיִבְּיִבְּשִׁיּבְּיִבְּיִּבְּיִבְּיִּיבְּיִבְּישׁׁיִּבְּיִבְּשִּׁיּבְּיבִּישׁׁיִבְּיִבְּשְׁיִבְּיִבְּשׁׁיִבְּיִבְשׁׁיִבְּישׁׁיִּבְּיִבְשִׁיּבְּיִבְּשׁׁיִּבְּישִׁיּבְּישׁׁיִּבְּישִׁיִּבְּשׁׁיִּבְּישׁׁיִּבְּישִׁיּישִׁיִּבְּשׁׁיִּבְּישִׁיּיִּשְׁיִּבְּׁישִׁיּיִּישִׁיּׁיִּישִׁיּׁיִּיּׁשִּׁיּׁשִּׁיִּבְּישׁׁיּיִּבְּישׁׁיִּבְּיִּישׁׁי

For the transposition of the vowels cf. אַהְשׁבְּרְפִּנִים (3, 12) for בַּרְרָהְ Old Pers. khšatrapāvan, also בַּרְרָהְ for בַּרְרָהָ (see n. on בַּרְרָהָ Assyr. Araxšâmna;

see Pur. 23, 15;* cf. L, Purim, p. 52, below.

The first ן of אחשורוש is a corruption of י, the second ן is due to dittography of the ק: cf. the dittographed in בטרום and העבורי Ruth 2, 8; 3, 14; also לעבור־בך, Nah. 2, 1 (see Nah. 29, below) and ברווים = פרווים (9, 19). 'The letters מ and as well as מ and are often confounded, dittographed and haplographed (Pur. 51, 22). For and cf. E 8, 13; Ruth 2, 1, and Kings 259, 29. 5 reads correctly , just as we find in an Aramaic inscription: שביבי, corresponding to the Babyl. Xiši'aršu (-i, -a) or Axšijaršu (x = -i). For confusion of ן and ן (ד) cf. my remarks on סוס ורכב "רבה בים instead of ואנרהר and דאניד'הר for ואנרהר (Ex. 15, 2) in AJSL 20, 158, below (see also 23, 225, below). The suffix in ברכבן is due to dittography of the initial 7 of the following 727. In the gloss 2 K 16, 10 we find דומשק for דרמשק; in Job 41, 21 (a variant to v. 20) הרחה stands for הרחה = Assyr. tartaxu, shaft, arrow (KB 6, 328). In E 1, 16; 2, 21; 3, 12; 8, 10 we find שורש; in 10, 1: אחשרש. The form (וֹבֹשׁרָהָ) is more correct than אחשורוש, although the first ן is a corruption of . In ארשרש the omission of the \ (for \) before \ is due to haplography; similarly \ has been omitted before ז in דבר (for דפרן) E 7, 8, and פּבּ (δαμάλεις, ביביבו)

^{*} Cf. also בְּלֶבֶּלְּם Assyr, a b û b u (Nah. 31) and modern Arab. q a b a - j û r for French abat-jour (VG 1, 121, below).

[†] For 773 = 783 to praise cf. Eth. 72. (AG2, § 146).

[‡]IN 23 Ed. Meyer still renders: Ross und Reiter; he also maintains the pre-Exilic date of Moses' Song of Triumph. He agrees with me, however, in stating (p. 49, below) that there is some historical nucleus in the story of the catastrophe of the Egyptians; cf. my remarks in AJSL 20, 149, 153, 154, 158.

read קרדום instead of פרדום, Joel 1, 17; שנרים must be derived from = פורדי see n. on 9, 26.

It is often stated that the name of God is never mentioned in E (cf. n. on 4, 14) while the King of Persia is referred to 187 times, and his kingdom 26† times; cf. e.g. W 27 and Hastings' DB 1, 733, footnote. S (137, n. 1) remarks that the King is mentioned 190 times. I find that the name with occurs 29 times, while he is simply referred to as the King 193 times. This would be 222 times, not 187. In several passages, however, the title קונה does not refer to Xerxes in particular, but means royal in general.

The parentheses are a characteristic feature of E (cf. Pur. 9, 6). We find a great many explanatory parentheses in Herodotus; cf. e. g. Holder's edition where the parentheses are enclosed in () while glosses are enclosed in []. As E was written about B. c. 130, the Sadducean author may have read Herodotus' work, just as the Sadducean author of Ecclesiastes may have been acquainted with the works of Epicurus

^{*}This must not be interpreted to mean that all proper names, or titles, that might be dispensed with should be canceled, even if they are omitted in some of the Ancient Versions.

[†]This is correct only if we include מלכות in 1, 19; 4, 14; 5, 1, where it refers to E.

and other Greek philosophers (*Eccl.* 6, n. 7). I have indicated the parentheses by () e. g. vv. 13. 14; 2, 5. 12; 5, 7. Transpositions are indicated by {} and [] e. g. v. 6, not by ().

For for the would expect for or for, arab. For for for for the form, and the form the form, arab. In the form, arab. In the form the fo

(2) The prefixed ביבים הואם is due to scribal expansion.

Heb. ברקה (גּ וֹבְבֶּהְ, עַ בְּרָהָּתְא) is a Babyl. loanword = birtu, citadel (HW 185ª). אַ רְבָּרָהְ denotes the Acropolis of Susa; so, correctly S. Cf. my remarks on the Acropolis of Nineveh (Nah. 44). The royal palace was situated in the Acropolis (C 13, below) not in the city. The city was separated from the Acropolis by the Choaspes; see n. on 4, 17. פּיַר, incorrectly, ἐν Σούσοις τῆ πόλει. Contrast רְּהָעֶיר שׁוֹשֵׁן (at the end of c. 3) and ברבור בערר (6. 11). See also n. on 9. 6.

(3) Before אודל we must insert ; so R (in K) and S.

For הברחבים = Assyr. paršûmûti (HW 546) = הברחבים cf. AJP 17, 490.

(4) The statement (AoF 3, 31, n. 1) that the original meaning of this passage was undoubtedly that the King gave a banquet after having displayed his power is untenable; בהראות cannot mean after having

shown. Neither $\mathfrak{G}^{\mathsf{v}}$ καὶ μετὰ ταῦτα μετὰ τὸ δεῖξαι αὐτοῖς nor $\mathfrak{G}^{\mathsf{L}}$ εἰς τὸ ἐπιδειχθῆναι (I ut ostenderet) are correct. The emendation is gratuitous.

The 180 days may be an exaggeration, just as the 10,000 talents (3, 9) or the 50 cubits (5, 14) or the 75,000 said to have been slain by the Jews (9, 16) but the author undoubtedly intended to convey the idea that the banquet lasted 180 days, *i.e.* half a year.

אנים רבים רבים is a corrective gloss (or variant; cf. Aδαρ Νvav in \mathfrak{G}^{L} 3, 7 and Kings 213, 48; 291, 4; Nah. 40, 5; also n. on אבנתא, v. 10, and n. on 8, 6) to the following יום ; it is omitted in \mathfrak{G}^{YL} . The glossator may have considered the 180 days an exaggeration; cf. second n. on 6, 8.

(5) Kethîv רבעלואת, Qerê ובעלאות. The form is based on the analogy of the verbs ל"ה, the κ is silent; cf. אור (Is. 9, 4) i. e. באן c = c

אול רעד קטן 'means both high and low, not old and young; the latter phrase is expressed by בנער ועד זכן (3, 13). B interprets correctly in the present verse; but in v. 20 he takes it to mean old and young.

Instead of Thur it is better to point Thur; $cf. \psi$ **60**, 5 and Kings 173, 8. The Third in this case indicates an accented short e; see below, n. on v. 22; contrast THCO 209.

חצר (ב, בה ביתן המלבן \$) בחצר גפת ביתן המלך In is according to Wn a gloss to גנת בית; but this is impossible. 💇 ἐν αὐλη οἴκου τοῦ βασιλέως omits תְּבָוֹן; 🐠 has ἔνδον ἐν τη αὐλη τοῦ βασιλέως. The feast was not given in the park: this would have ruined the park; it was given in the forecourt of the royal park. This forecourt (D in the groundplan of the Acropolis of Susa in Billerbeck's Susa, p. 132) had a mosaic pavement. A mosaic pavement in the park (B) would be very strange. Nor is E's banquet (c. 7) given in the ביתן; the King goes from E's banquet to the park (7, 7) and returns from the park to the place of the banquet (7, 8). According to Ch (EB is a corruption of ברת: it was an orchard of pistachio nut-trees that was meant! It might just as well be explained as a slight modification of ירחביאל! But ביתן is a Babyl. loanword (KAT³, 649) derived from bîtânu, palace. Cf. tarbacu ša bîtâni in Behrens, Briefe kultischen Inhalts (Leipzig, 1906) p. 39, n. 3. The idea (AoF 3, 2) that בית: is an ideogram with phonetic complement (n + r) = rappadan or maethana)* is impossible; see Pur. 48, 10. The punctu-

^{*}Cf. N, Aufsätze zur persischen Geschichte (Leipzig, 1887) p. 152 and my ASKT 165, below.

ation ביתן is just as wrong as the vocalization of כרפַס (v. 6) and (v. 6). Cf. also יצע for יצע (4, 3).

נרב (6) און is an explanatory gloss to the following Pers. loanword בור ב κάρπασος. A second explanatory gloss to בון וא בון אונה הבון וא אונה הבון וא ברבן וא בון וארבון וא ברבן וארבון וארבון וא בון וארבון וארבון וא בון וארבון (Nah. 3, 17) in Nah. 33. For ארבון בון נהכלה (KAT³, 649, n. 2). The prefixed gloss הרבון באונה אונה אונה אונה אונה אונה אונה וארבון ארבון וארבון וארבון וארבון ארבון וארבון וארבון ארבון וארבון ארבון וארבון וארבון וארבון ארבון וארבון ארבון ארבון וארבון ארבון וארבון ארבון ארבון וארבון ארבון א

For קבס with a (as in κάρπασος) we must point כרפס = Pers. אָטֶשׁי ; cf. conclusion of n. on v. 5, also Daniel 21, 19.

It is impossible to regard vv. 6. 7, with B and Wb, as exclamations; nor can we, with AV, supply at the beginning of v. 6: where were (in K's AT dort gab es; S da war).

אררון does not mean held, fastened (פֿ^ν τεταμένοις ἐπὶ σχοινίοις, ϶ sustentata funibus, ϶ שׁבּיבׁם בּיבֹם) but bound, bordered, edged; Ger. eingefasst; so B and K; contrast Keil, Schultz, Wb, S (befestigt).

אנילי does not mean rings (בּ בּילילי, בּ circuli) or κύβοι (פּ^{νι}) but poles; see my translation of Cant. 5, 14 in AJSL 18, 199; cf. THCO 234 and BL 10.

Before מטרח we must insert the preposition ב. It is not necessary to say על־מטרח, as in 7, 8; cf. AJSL 22, 201, l. 11.

The terms ברט ושט ודר וסורת seem to denote four varieties of marble: שָׁשֵׁ וֹ Chr. 29, 2) is white marble (cf. שַׁשֵּׁ - בּרץ בּיְעָּשׁ, byssus, i. e. white lawn; see the third paragraph of the nn. on the

present verse) = Assyr. šaššu (i. e. šašu; cf. laššu = lašu = lašu = lašulaisa; see Proverbs 51, 9.— ft της, & σμαραγδίτης may be smaragdine marble, i. e. probably verd-antique.— £ 77, 5 πίννινος (cf. Arab. 3 durr, pearls) may be lumachelle or shell-marble (Ger. Muschelmarmor) which the ancient Persians may have obtained from the neighborhood of Astrakhan; the Astrakhan lumachelle is dark brown with orange shells. Muschelkalk (shell-limestone) is called in Assyrian pilu or pûlu = $\pi \hat{\omega} \rho o s$; see AJSL 23, 259, below; Nah. 16, n. 15.—Heb. may be identical with Assyr. sixru (HW 495) which is probably another name for šubû (HW 637b) = 12vi (Ex. 28, 19; 39, 12) rendered in 63: ἀγάτης; so it may mean onyx marble which the Romans called alabastrites. Onyx is but a variety of agate. Delitzsch's conjecture (Proleg. 85) that subû = jui denotes the diamond, is improbable.— The meaning of www is reasonably certain; the explanation of the three other terms is more or less conjectural.

- (7) £ הבילך (cf. 2, 18 and 1 K 10, 13) is correctly paraphrased in 3: ut magnificentia regia dignum erat; cf. Kings 186, 45.
 - (8) For see below, ad v. 13.

אין אוכ או (לית דאנים אוב does not mean no one urged (I nec erat qui nolentes cogeret ad bibendum, & , AV none did compel) but no one restricted; so, correctly, Schultz. Cf. the Ithpeel CINDS in the Talmudic passages Ned. 27a; Keth. 16b, cited in Jastrow's dictionary; also in Dalman's Wörterbuch is explained to mean gehindert werden. The stem constrain; this may mean either to urge to action or to restrain from action. The stem may be connected with Assyr. urâsu, overseer (HW 136b). For the change of r and n cf. אָשָׂר, to lend = Assyr. rašû; אַפּטבּר ; cf. נבוכדנצר (2, 6) = מבוכדרצר and ZDMG 61, 195. But Heb. מכנ does not correspond to Assyr. magaru; this verb (HW 392) means originally to fall down, to submit (Ger. sich unterwerfen) = 750ψ 89, 45.

For the $\tilde{a}\pi a\xi$ $\lambda \epsilon \gamma \delta \mu \epsilon \nu \sigma \nu$ יפר על יפר in 9, 21. 27 and in the gloss 9, 31.

The distributive repetition with (GK27, § 123, c) is very common in E, just as the parentheses referred to above, in nn. on v. 1; the infinitive absolute instead of the finite verb, discussed below, in n. on (2, 18) and the use of Aramaic words, mentioned below, ad 4, 4; 7, 4; 9, 21. 23; cf. also the Aramaic forms and constructions discussed in nn. on 2, 9. 18. For the phrase איש ואיש (f. בדינה ובדינה, 1, 22; 3, 12, 14; 4, 3; 8, 9, 13; עם רעם א, 1, 22; 3, 12; 8, 9; ירם רירם רירם, 2, 11; 3, 4; - נערה הנערה, 2, 12; - עיר ועיר, 8, 9, 17. הערה ושנה , $9, 21. \ 27; -cf.$ especially 9, 28: בכל דור ודור משפחה ומשפחה מדינה ובודינה, עיר רעיר.

According to the Talmud (Meg. 12°; BT 3, 579) every guest received the wine of his native district (cf. \mathbb{C}^2 224, 23; contrast 237, 5) just as at certain modern entertainments the guests are sometimes asked to order their favorite brand and vintage of champagne (אבור רבי אלעזר).

(9) און may be identical with the name of the Elamite deity Mašti; see Pur. 10, 29. For א = Assyr. m see n. on סרון (8, 9). Cf. also the name א בורות; see n. on v. 6. \$\mathcal{T}^2\$ 238, 12 Vashti says: I am the daughter of Evil-Merodach, grand-daughter of King Nebuchadnezzar of Babylon. According to Ch (EB 5247) השורית is a corruption of א בירות (8, 245) א בירות (2, 5) and א בירות (5, 10).

אתה is pluperfect, as in 2, 1; see Kings 247, 16; cf. below, רהקרב, v. 14; יהקרב, 2, 5; היה, 2, 10; יהער, 4, 1, &c.

אשר למלך אהשורוש is a scribal expansion; is a tertiary addition; cf. above, ad v. 1.

(10) The names of the seven chamberlains of the king are just as doubtful as the names of the seven councilors (v. 14) and the names of the ten sons of H (9, 7). The name ארברים is mentioned again in 7, 9 as ארברים, with final אוֹן instead of א (cf. Ruth 1, 20 &c). The name ארברים seems to be miswritten for איברים (6, 2) = אוֹם (2, 21). Cf. the omission of the n in & ארברים (6, 2) בירים (2, 21). Cf. the omission of the n in & ארברים (14). The name of the fellow-conspirator of איברים in 2, 21; 6, 2: איברים איברים was displaced (cf. ZDMG 61, 286, l. 18; Nah. 25, l. 26; BL 62, n. 50) in the present passage by ארבירים אינרים א

উ gives the following seven names: Αμαν, Μαζαν, Θαρρα, Βωραζη, Ζαθολθα, Αβαταζα, Θαραβα. The first name, Αμαν, is a corruption (or adaptation) of \mathfrak{M} ברבון (\mathfrak{C} adds to ברבון \mathfrak{C} , \mathfrak{V} . 16: ברבון ברבון \mathfrak{C} הלבון ברבון \mathfrak{C} המון \mathfrak{C} השנט \mathfrak{C} המון \mathfrak{C} המו

Θαρρα the names Ασταος (var. Ασταγος) καὶ Θεδεντος, Josephus (Ant. 11, 6, 4) Βαγαθωος καὶ Θεοδεστης (= ΨΠΠ, with Π for Π). The Vetus Latina has in 2, 21: Bartageus et Thedestes. According to W 19 the original name was Θεόδοτος. But even if Θεδεντος and Θεοδέστης were corruptions of Θεόδοτος, this name would be a Greek adaptation like φρονραι for ΦΟΥΡΑΙ = ΦΟΥΡΔΙ; see n. on 9, 23.— \mathfrak{G}^{V} Αβαταζα seems to be a corruption of \mathfrak{M} ΝΠΙΣΝ (Αβαταζα = ΝΊΠΣΝ = ΝΠΙΣΝ = ΝΠΙΣΝ) just as \mathfrak{M} ΝΠΙΣΙ αρρεατε in \mathfrak{G}^{A} as $\mathbf{Z}_{\eta}\beta$ αθαθα (i.e. ΝΠΙΣΙ = ΝΠΙΣΙ από and in \mathfrak{G}^{V} as $\mathbf{B}\omega$ ραζη ($\mathbf{B}\omega$ γαζη = $\mathbf{B}\omega$ γαθη; $\mathbf{c}f$. $\mathbf{Z}\omega$ σαρα = ΨΤΙ = \mathbf{U} ΓΙ, \mathbf{D} , \mathbf{D} , \mathbf{D} .— \mathfrak{G}^{V} \mathbf{Z} αθολθα (for \mathbf{Z} αθορθα) = \mathfrak{M} \mathbf{D} ΠΠ .— \mathfrak{G}^{V} Θαραβα (\mathfrak{G}^{A} Θαβαζ) = \mathfrak{M} \mathbf{D} ΓΙ \mathbf{D} ΓΙ

M Sinstead of 6 Oappa does not appear in 5, but 5 has instead of 6 Θαρρα In 7, 9 6 has for M הרבונה the name Βουγαθαν which seems to correspond to £ Aγαθας (var. Γαβουθας); see above). Θ Αγαθας (var. Γαβουθας $= \mathfrak{G}^{\text{v}}$ Βουγαθαν, cf. \mathfrak{G}^{v} Γαβαθα $= \mathfrak{I}$ Bagatha, 12, 1, $= \mathfrak{M}$ κπιΞ; also δ 'Aχραθαΐος = 'Aθαχαΐος = ΤΠΤ, $\mathbf{4}$, 9, and Γαβουζα = Γαζουβα = ΤΙΤ, Kings 176, 33) may have been influenced by the Greek names 'Aγαθας, "Ayaθos, &c. According to Jewish tradition Harbonah was a good man; he is blessed with M and E after the reading of the Megillah at the Feast of Purim. The transposition in בתבונא may represent a similar adaptation; אוֹברנא suggested the verbs פֿינֿם אַ הוֹברנא, to have pity and compassion; cf. منتسفلا o منتسفلا , compassionate and merciful; أسكنا وأستان , tender-hearted and benign. For ع = ع = 5 cf. AJSL 23, 235, n. 46; also n. on 9, 9. The name הרברנא suggested destruction; cf. المُعْتَا and المُعْتَا (SG² § 128, B). Cf. the remarks on μουχαίος and βουγάϊος in the nn. on v. 14.

 \mathfrak{F} Mauman, Bazatha, Harbona, Bagatha, Abgatha, Zethar, Charchas follows \mathfrak{R} ; so, too, \mathfrak{T} .

The derivation of קריס from Assyr. ša reši (ZDMG **53**, 116) seems to me impossible; for abla = Assyr. abla cf. abla

 \mathfrak{M} ושתי is scribal expansion; cf. the remarks on הבילך דוך in nn. on v. 1. $\mathfrak{G}^{\mathrm{v}}$ has $\mathsf{A}\sigma\tau\iota\nu$ $\dot{\eta}$ $\beta a\sigma i\lambda\iota\sigma\sigma a$ for הבילכה; in v. 11 $\mathfrak{G}^{\mathrm{v}}$ has simply $\tau \dot{\eta}\nu$ $\beta a\sigma i\lambda\iota\sigma\sigma a\nu$ for את ושתי הבילכה.

(13) ∰ דברי בירדכי means here *procedure;* cf. v. 17 and דברי בירדכי (3, 4) also דברי קצוניות (9, 31) and דברי הפרים (9, 32).

In נבים , שנים (Σ אוריתא ודינא , אוריתא ודינא , שנים , שנים , σνι νόμον καὶ κρίσιν, I leges ac jura majorum, AV law and judgment, LB Recht und Händel) the term דיך is not added as an explanation of דיך (S). The meanings of the two terms are entirely different: 77 denotes especially a personal or executive act, while דְּיָךְ denotes a legislative act; הַן is a royal decree (דבר בלכרת, v. 19; cf. כדת 1, 8; 2, 12; 4, 16 and the last paragraph of nn. on 1, 14) or edict, and The means consuetudinary law including the ecclesiastical (ceremonial, ritual) law; in Arabic the term לבעט dîn is therefore used for religion. The term דתים corresponds to the decisions of the Roman emperors, which were called decrees (Lat. decreta) and formed part of the imperial constitutions (Lat. constitutiones principum). Cf. v. 19: יצא דבר מלכות ויפתב בדתי פרס ומדי Heb. 77 is a Pers. loanword (cf. Ezra 63, 18) and means lit. what is given (Lat. datum). Heb. 77, on the other hand, is a Babyl. loanword (KAT³, 650 below) which may ultimately be, not Semitic, but Sumerian (SD 527, 1). Babyl. dînu corresponds to Sumer. di=din, just as qanû, reed is derived from Sum. gi=gin (CV 9). For the vanishing of final consonants in Sumerian see SFG 49; ASKT 136, l. 7; CV 8; and for the preservation of silent final consonants in loanwords cf. Pur. 16, 32 (also = 777).

(14) For M בְּקֵרֶב we must point הַתְּקָרָב, he caused to come near, i.e. he summoned (cf. Josh. 7, 16; 1 S 10, 20; Jer. 30, 21) or he had summoned (cf. the n. on אָנָרָב, v. 9). S's conjecture בַּקָרַב (1 K 5, 7) is not good. פּי καὶ προσῆλθεν αὐτῷ (פֿי προσῆλθον) does not presuppose a different consonantal text; the Hiphil הַקָרַב may be

intransitive; cf. Ex. 14, 10 and Kings 174, 27; nor need we read the plural, קרבר, (see Kings 170, n. *) or בַּיִּקְרַבּר, $\mathfrak T$

For the seven names of £ (I Charsena, Sethar, Admatha, Tharsis, Mares, Marsana, Mamuchan) 6 has but three, viz. 'Αρκεσαΐος, Σαρσα- $\theta a \hat{i} o s$ ($\mathfrak{S}^{\Lambda} \Sigma a \rho \epsilon \sigma \theta \epsilon o s$) and Malno $\epsilon a \rho$. In vv. 16. 21 \mathfrak{S} has δ Mouxa $\hat{i} o s$ for this may be a Greek adaptation, just as φρουραί, vigils for (see nn. on 9, 23) and βουγάϊος, braggart for Γωγαΐος = באני (see n. on 3, 1). For the article cf. the remarks on & Mapsoyaios = ברדבר (2, 5) and GK²⁷, § 125, d. Movxaîos, it may be supposed, was regarded as a dialectic by-form of μοιχικός, adulterous; cf. Æolian Moισα = Moισα, Mοισαίος = Moυσαίος. This councilor may have been called & movyacos, because he advises the King to divorce the Queen; cf. Matt. 5, 32 and the remarks on בהבונא for A ההבונא in nn. on v. 10. Thas βουγάιος for ὁ μουχαίος; cf. nn. on κτι (2, 3) and (3, 1).— © 'Αρκεσαίος corresponds to £ cf. the transposition of the ¬ in ברכנא = ברכ = ברכנא and the omission of the in ברכנא , בנתגא = בנתגא . The form of the name in 6 may have been influenced by Greek names like "Αρκεσος, 'Αρκέσας &c; cf. the remarks on & Ayaθas (7, 9) in nn. on ארברנא, v. 10.— The third name in 6, Μαλησεαρ, evidently corresponds to \mathfrak{M} ברסנא (ברס) with l for r, and r for n; cf. my remarks on Λάρισσα = Rêš-îni (Heb. כסן) in ZDMG 61, 284 and Nah. 45, below.—Consequently the three names in 6 correspond to כרשנא, מרכנא and מבוכן in £a. 6 omits שתר אדביתא תרשיש after שתר אדמתא before מרכנא שחר אדמתא have regarded מחר אדמתא

ארבות במער בערכן בערכן הרשיש בעסריא בערכן ארבות ברושים. Here the names חרשיש and בורס are transposed, הרשיש appearing after בערכ (= £T בערכ) instead of preceding it. Apart from the transpositions and other slight graphic variations, the names in \$\mathbb{S}\$ are again (cf. v. 10) practically identical with those in £T. The corruption (for עובית) is obvious; \$\mathbb{S}^{\mathbb{A}}\$ has ברנשא is not found in \$\mathbb{S}^{\mathbb{A}}\$; for ארבות \$\mathbb{S}^{\mathbb{A}}\$ has ארבות: סוב ברנשא See also Marquard, Fundamente, pp. 68–73, cited EB 1402, n. 2.

- (16) Kethîv בורבלן; Qerê (מרבילב), as in vv. 14. 21. \mathfrak{G}^{v} δ μουχαΐος, \mathfrak{G}^{t} βουχάΐος, \mathfrak{S} ωνέα (ανέα επιστική επ

For Mt על read אָל; cf. 4, 5: ותצודו על בירדכי (for אָל) and contrast 7, 7: אַל (for עליר) also 9, 10: אַל דידורים (for אַל (for עליר)). See Nah. 20, ad v. 9.

The suffix in מאברם does not refer exclusively to the women; both men and women will say: The King commanded Queen Vashti to

*Assyr. šapātu (HW 684a) = שבש or axtū for axtū (HW 273a, l. 2) do not prove interchange of ה and ט; cf. n. on סטב, Nah. 35. In בטל = סטב, סטב, החה = הטה : תעה = טעה, העה = טעה, בעב בעה מונה בשה מונה signatural assimilation; see AJSL 23, 248, below.

†See also Moses Schorr, Altbabyl. Rechtsurkunden (Vienna, 1907) p. 171, below.

appear before him, and she did not come. But even if באבירם referred exclusively to the women, it would not be necessary to substitute אבירן; see Kings 83, 35.

(18) For לכדי (בניפת ש) we must read לבדי, whenever; cf. v. 22 מלשון for כלשון and 3,4 (Kethiv באברם, Qerê בלשון also Nah. 47 (בדי for ברנשי ב and ברנשי ל for £to, v. 14. The prefixed to קבדן is the Waw apodosis (GK²⁷, § 143, d) cf. ריבידן, 3, 4; דידו, 4, 11; ריפתן, 5.3.6; ריפתן and ריפתן, 5,6; 7,2; 9,12; ריפתן, 5.9; רכרים, 6, 14; תהפוך, 9, 1; also the gloss in Eccl. 5, 6: כייברב הלבורת in many a dream there are vanities. The phrase יההבלים, in many a dream there are vanities. means: Whenever there is contempt (disrespect, disobedience, on the part of the women) there is wrath (on the part of the princes). Heb. , whenever (Job 39, 25) means lit. in the sufficiency, abundance, frequency; for 7 cf. Proverbs 61, 6. The Versions did not understand the phrase: דין ורגוז דין ורגוז לסוברא כמיסת הוך דין ורגוז של , ב בים 12000 120, I unde regis justa est indignatio. B's sie werden reden, und zwar nach Genüge Verachtung und Zorn is impossible. AV, Thus (shall there arise) too much contempt and wrath. Similarly Wd (following R in K) und nach Genüge Verachtung und Verdruss (wird es geben) and S und es wird dem entsprechend Geringschätzung und Arger (geben) but in his nn. S states correctly that the will be on the part of the ladies, and the part of their husbands.

(19) For the phrases אם על הבילך אם (cf. 3, 9) and וייטב בעיני see Kings 137, 17.

The omission of הבילכה after ושתי is intentional; &, however, has אָ βασίλισσα instead of הבילכה; בין בין בין באבי. Contrast n. on הבילכה instead of אכתר in 4, 4.

 \mathfrak{M} לרעותה (\mathfrak{S} הביבי) means simply to another woman; cf. בדל \mathfrak{S} 28, 17 (דוך is gloss) and Neh. 2, 1 (see Kings 74, 7).

(20) The clause כי רבה היא (omitted in פּי; ב הוא) is concessive: although it is great, however great it be; cf. Proverbs 39, 35; OLZ 10, 65, n. 3; Nah. 39 (ad Jer. 50, 11). S renders correctly: so gross es ist; but the explanation given in his nn. is not satisfactory (cf. n. on 4, 7).

According to B the phrase למבדול רעד קשן means here, not noble and mean (so, correctly, Schultz and S; cf. העבים and השרים, v. 16) as in v. 5, but old and young. \mathfrak{G}^{V} ἀπὸ πτωχοῦ ἔως πλουσίου, \mathfrak{G}^{L} ἀπὸ πτωχῶν έως πλουσίων.

(22) Heb. הבס (i. e. sefr; see Nah. 29, below) is an Assyr. loanword and means originally message = Assyr. šipru; see Kings 198, 47. Assyr. šapāru, to send is a Šaphel of \exists ; see Nah. 24, below; cf. n. on 5pw (3, 9).

The last clause of c. 1, רמדבר כלשון, which is omitted in ®v, is a late gloss; in Meg. 12b (BT 3, 581) the phrase שרר בביתר is discussed, but there is no reference to ומדבר כלשון עמן. The meaning is: he is to talk plainly to her, as we say to talk plain English or United States, Ger. mit dem werde ich einmal Deutsch reden, French je vais lui parler français or je vous le dis en bon français; cf. my remarks on اعرب, JBL 19, 66. The modern Yiddish phrase is mamme loshen reden, to talk in the mother tongue (mamme=mamma, mother, and lóshen = לשר, tongue). An Alexandrian Jew in such a case talked to his wife, not in Hebrew, but in the language of his people, i. e. in plain Greek, just as a Jewish rabbi in Berlin would talk to his wife in such a case, not in Hebrew, but in German; cf. the last n. on 8, 9. But $\tau \hat{\eta}$ πατρίω φωνή (2 Macc. 7, 8. 21. 27) does not mean in der Landessprache (so Kamphausen in K) but in the paternal (or ancestral) language, i. e. in Hebrew (or Aramaic). The language of the country would be ή ἐπιχώριος φωνή. Lat. patrius sermo is in Greek: ή ίδία γλῶττα.

I et hoc per cunctos populos divulgari (AV that it should be published according to the language of every people) is a guess. M could not have this meaning, even if we pointed instead of בדבר כל שורה עמו instead of בדבר (proposed by Hitzig and accepted by Rawlinson, Reuss, Orelli, O, B, R, K; but not by Wd and S) is impossible (cf. n. on 5, 11). In the first place, we should expect כל שורה לו (cf. 3, 8; 5, 12) and even if we read לל, it could mean only and talk what is proper for him, implying a restriction; عَبُونَ اللَّهُ means it is meet and right. To talk as he pleases would be באותר כרצונר (cf. 1, 8; 9, 5) or כאותר ס נפשר or בדי for כלשרן read בלשרן; cf. כהבץ לבר for v. 18. למהרי בימללא :follows M. T interprets وعصد الراب كم عده

ומחמלל היך לישן עמיה כלישן גברא וכממלל עמיה.

- (1) £ מר מתר אח ושתי אח ולכר אח ושתי אח ושתי אח ושתי אח ושתי mans he could not forget her; he thought of her with affection and was inclined to reinstate her. The insertion of the negative in פּ ישׁר בּישׁר בּישׁר בּישׁר שׁר שׁר שׁר וּשׁר וּשׁר מוֹשׁר שׁר וּשׁר וּשְׁר וּשִׁר וּשִׁי וּשְׁר וּשִׁי וּשְׁר וּשְׁר וּשְׁר וּשְׁר וּשְׁר וּשְׁר וּשְׁר וּשְׁר וּשְׁר וּשְר
- (3) את כל נערה או is correct; contrast S and GK°, § 117, d; cf. the three Pharisaic glosses in Eccl. 3, 15: דואלהים יבקש את־נרך, 3, 11: את בקש את־נכ נתן בלבם ; see Nah. 32. For את בת לוי (Ex. 2, 1) means, not a daughter of Levi, a Levitess, but the daughter of Levi, so that Moses would be a grandson of Jacob.

For No. (in the scribal expansion derived from v. 8)* read , as in v. 8. I Egeus, S , $\mathfrak{G}^{\mathsf{v}}$ $\Gamma a\iota$, as though the initial \mathfrak{I} were the article, while $\mathfrak{G}^{\mathsf{t}}$ substitutes in the present gloss: $\Gamma \omega \gamma a \hat{\imath} c_{\mathsf{s}}$, and in the original passage (v. 8): $\beta o v \gamma a \hat{\imath} c_{\mathsf{s}}$. For these two names in $\mathfrak{G}^{\mathsf{t}}$ see below, ad 3, 1; cf. the remarks on $\beta o v \gamma a \hat{\imath} c_{\mathsf{s}} = \mu o v \chi a \hat{\imath} c_{\mathsf{s}} = \mu c_{\mathsf{s}} \gamma a \hat{\jmath} c_{\mathsf{s}}$ in nn. on 1, 14.

(5) For the introductory clause cf. the beginning of the Book of Job. א דייה is pluperfect; cf. n. on שנייה (1, 9). We must translate: Now there had been (for a long time) a Jewish man in the Acropolis of Susa.

The name מרדכר is derived from the name of the chief god of Babylon, Marduk (Pur. 10, 26) = פרדה instead of מרדה (with און) cf. כרגלן. Cf. the remarks on the transposition of vowels in nn. on אחשורוש (1, 1). The form בירוב, given in Baer's £t, is better than the usual punctuation کے درجوہ (کے but the original pronunciation must have been (مردوخای) = @ Μαρδοχαῖος, Ϡ Mardochæus; see Ezra 58, 41. T combines the name with דכיא, pure myrrh. 6, as a rule, prefixes the article, δ Μαρδοχαῖος; cf. δ Μουχαῖος = (1, 14) and δ 'Axpa θ a \hat{i} os = 707 (4, 9) also δ A μ a ν in $\mathfrak{G}^{\text{VL}}(5, 9)$ where \mathfrak{G}^{A} omits the article, and $\delta \Gamma_{\iota \epsilon \zeta \iota} = 1773$ (see Kings 192, 23). The Herodotean prototype of M is Otanes; the Maccabean prototype is Jonathan (see Pur. 8, 22; 6, 36) but the name M is Babylonian. The author of E would not have given his Jewish hero and heroine (for E = I star see above, p. 101) names connected with heathen deities, unless M (δ Μαρδοχαῖος) and E had been the familiar names of some favorite characters in the popular festal legends and dramatic plays (Pur. 38, 31) for the

^{*}Cf. the scribal expansions (derived from 3, 13) at the end of 8, 11 and 8, 3 (derived from 9, 25) also the glosses at the end of 9, 2 and 3 (derived from the end of c. 8) and the two scribal expansions (derived from 9, 22 and 10) in 9, 16. See further nn. on ברר הימים (6, 2) and second n. on 6, 8.

(Babyl. and) Persian New Year's festival (Pur. 11, 31). According to Ch (EB 3198) M derived his name, not from Marduk (so, too, C 50, below) but from Jerahmeel: Abihail is most probably a popular corruption of Jerahmeel, Kish=Cushi, and the true name of M may have been Carmeli; cf. the Jerahmeelitish explanations of the names Vashti (1, 9) and Shethar, Tarshish (1, 14) and contrast IN $400\sqrt{1}$.

For בהכדנער we had better read בהכדנער $= \mathfrak{G} \, \mathrm{Na} \beta \mathrm{ov} \chi \mathrm{o} \delta \mathrm{ov} \mathrm{o} \sigma \mathrm{o}
ho =$ Babyl. Nabû-kudurrî-uçur. For the correct pronunciation of mispointed cuneiform names see Kings 270, 16. The best form is the K^{e} thîv in Jer. 49, 28: נבוכדראצור The o of the final syllable seems to be preserved also in בוכדוצור (Ezr. 2, 1) unless the ; is merely due to dittography of the \lnot ; cf. the remarks on אַהשררנש (1, 1) for שירשיר. The א (which was assimilated to the preceding consonant; cf. x = x i t t = x i t', SFG 11, below; VG 127, δ) is found also in the spelling נברכדנאצר; the ה instead of בונרכדנאצר; the ה instead of ה (cf. nn. on אָנָס, 1, 8, = Assyr. urâsu) in נבוכדראצר. The n instead of r is due to dissimilation (contrast Aram. חרין). We have no right to restore throughout ברכדראצר (with ה and א) just as it would be pedantic to substitute in the text of an English author sycomore for sycamore, or Nazirite for Nazarite. The omission of the & and the substitution of for \(\) no doubt represent the actual pronunciation. The \(\) is certainly not due to graphic corruption, while the alleged preservation of the o in the final syllable אַרֶּךְ (Ezra 26, 51) may be due to dittography of the ה

(7) M TOTT, Myrtle (cf. $Mvppiv\eta$, $Mvp\tau \acute{a}s$, &c) corresponds to the Babyl. xadaššatu, bride; for $T = \frac{1}{2}$ and $T = \frac{1}{2}$ cuneiform $T = \frac{1}{2}$ see Pur. 39, 20.* This name is not given in $T = \frac{1}{2}$ $T = \frac{1}{2}$ T =

^{*}According to TBAI 166. n. 3, הדסה is doubtless derived from אשרה. Cf. Ch's explanation of ישרה (1, 9).

stems of Assyr. xadaššatu (with) and Syr. 120, (SG², § 26, B, with) are not identical; but Aram. NOW, myrtle may be a contraction of xadaššatu (see Pur. 39, 23) and first may be connected also with Adaga (= 7, Nova) i.e. the name of the place where Nicanor, the prototype of H (Nah. 26, 1; 30, 4) was defeated on the 13th of Adar, 161 B.C. (Pur. 9, 26). Alasa, the name of the place where Judas Maccabæus was slain, may be an intentional alteration of Adasa; see Pur. 38, 39.

 \mathfrak{M} ήτη $\mathfrak{h}\mathfrak{h}\mathfrak{h}$, the daughter of his uncle (the brother of his father) means, of course, his cousin (cf. the extract from Maqrizi in L, Purim, p. 13) not his niece. Wd (169, below) calls E M's cousin, but in the introduction to c. 2 he refers to her as M's niece; so, too, p. 181, l. 10; on p. 186 (bis) he calls M E's uncle. The same mistake is made by N (EB 1400-7) and S (149, l. 8 from the bottom). Cf. also W 17. 18; C 49, 10; 57, 17; 78, 15. In C 53, 8 E's father, Abihail, is said to be a cousin of M. B (400) has correctly cousin, not niece. $\mathfrak{G}^{\mathsf{V}}$ inserts between $\theta \nu \gamma \acute{a} \tau \eta \rho$ and $\mathring{a} \delta \epsilon \lambda \dot{\phi} o \hat{\nu} \tau a \tau \rho \dot{\delta} s$ aὐτοῦ the name $\Lambda \mu \epsilon \nu \nu a \delta \alpha \beta$; see nn. on v. 15.

ראר האר refers to the figure; מובת מראה, to the face; מובת מראה, it is a secondary modification of הור in the sense of form, shape; cf. n. on הביוקד (Cant. 7, 2) AJSL 18, 217. The a in האר is on a par with the Pathah furtive. Cf. also Kings 167, 37.

Instead of מבר לבר מירוני) פּלי (פֿתמוֹלּפּניספּי מיֹדוֹיף בּׁמִידְּיּף) פּלּי (פֿתמוֹלּפּניספּי מיֹדוֹיף בּׁמִידְּיּף) פּלּי אַזיים אַנּמּמּמּ seems to have read לבים. According to Rabbi Meir (Meg. 13ª, quoted C 62, below; J 46, below) we should read לבים instead of הביל פּלָבּר BT 3, 584 (בית אלא לבית) יווי בישום רבי ביאיר אל תקרי לבת אלא לבית). The word בית house is used in the Talmud for wife. The original form of הבית, house was ba't, see AJSL 22, 258, below; for bat = bint, daughter see Pur. 50, 25. \$\frac{3}{2}\$, correctly, Mardochæus sibi eam adoptavit in filiam; \$\frac{5}{2}\$, בררכי ליה לברתא \$\frac{7}{2}\$, ושבה מבונים ביבור בורכי ליה לברתא \$\frac{7}{2}\$, ושבה מבונים ביבור בורכי ליה לברתא \$\frac{7}{2}\$, ברתא ביבור בורכי ליה לברתא \$\frac{7}{2}\$, ברתי ליה לברתא ביבור בורכי לברת

(9) או 'דיבות' (ערבות'; cf. ביסיה) tauaḥḥa) does not mean he hastened (Jaccelerare, ביסיה) but he took a special interest; cf. French s'empresser (S, betrieb eifrig). The cosmetic treatment could not be hastened; a period of twelve months was prescribed by a royal decree (v. 12) and E had to await her turn (v. 15). Nor did Hegai hasten to send E her meals; she was not starving. But he took a special interest in E and gave special orders concerning her cosmetic treatment and her meals; cosmetic treatment without proper diet does not help very much. Hegai also devoted special attention to the selection of E's seven maids. His experienced eye saw that E was likely to become queen (contrast C 58, 12).

For the position after the object of the infinitive לחת לחת לחת לחת לחת להוא משמעה (which is more Aram. than Heb.) see K's $Aram.~Gr.~\S\S75.~84;~GK^27,\S142,f,$ n. 2. Cf.~Dan.~2,~46: להכלה להבין אביר לנסכה לה ביניה אנש על יבשתא די בילת בלכא יוכל לההויה: -6,~24: להת לה בבית הבילך היערות הראיות הבילה (is more appropriate after הערות הבילך fff (בות לה מבית הבילך fff)

- (11) או לפני חבר means opposite (or in front of) the forecourt, ב קדם דרתא די בבית נשיא , באל של . M did not enter the forecourt of the harem: cf. 4, 2.6. Wd raises the question how it was possible that a man could talk to a girl from the royal harem, and how her Jewish extraction could be kept secret under those circumstances. Similarly N (EB 1401) says that M was able to communicate freely with his niece (contrast n. on 177, v. 7) in the harem. S states: über die Schwierigkeit, wie M (S, throughout, Mordehai, as though it were cf. n. on 4, 7) ohne Eunuch t zu sein im Frauenvorhofe sich blicken lassen durfte und E dort sprechen konnte, geht der spät-jüd. Erzähler leicht hinweg. The narrator, it may be supposed, knew more about Oriental manners and customs than did S; the author did not overlook this difficulty, but S overlooked & . M did not talk to E; in c. 4 E sends Hatach to M, and M sends his answers through this eunuch. If M walked in the place before the forecourt of the royal harem, he could easily get some news concerning the inmates of the harem from the eunuchs. By some diplomatic questions he could even obtain some special information concerning E without revealing the fact that she was his cousin and foster-daughter. He could simply ask, How is that beautiful girl in whom Hegai takes so great an interest? See also n. on 6, 10.

^{*} Cf. e.g. F. Marion Crawford's love story of Old Constantinople: Arethusa, a Princess in Slavery, and n. 42 to my lecture on Ecclesiastes in the Oriental Studies (Boston, 1894). See also C 63, 3.

 $[\]dagger$ M may have been a eunuch just as Nehemiah; see Ezra 67, 10 and Pur. 52, 15, also BL 118, l. 9. Cf. the conclusion of n. on 4, 8.

(12) For the striking similarity of the first clause of this verse (cf. also v. 15) and the statement in Herod. 3, 79 see Pur. 9, 2. Cf. also n. on 4, 13.

The שבין המלם had an antiseptic effect, and purified the skin; the בשבים perfumed the body; the בשבים (i.e. lotions, rubbing, massage, &c) made the skin white and soft, and improved the figure.

- (14) און cannot mean a second time (B). It does not stand for און (cf. n. in Baer's edition, p. 72, below). Nor need we, with S, emend: שניה ($=\mathfrak{G}^{V}$ אוניה ($=\mathfrak{G}^{V}$ אוניה) וויים (בּשִּׁר בּשִּׁר בּשִּׁר בּשִּׁר בּשִּׁר בּשִּׁר בּשִּׁר בּשִּׁר (חסל the second) is a gloss (omitted in S) just as אוניה וויים in 7, 2, or אוניה in 9, 29; cf. the אוניה in Josh. 5, 2. The odalisques who had spent a night with the King were not transferred to another harem, as the glossator supposed; they returned to the same house, but they were henceforth under the care of another chamberlain (\mathfrak{G}^{V} , however, has $\Gamma a = \mathcal{I}_{K}$), not אוני שנישנו. They were probably treated with special consideration, inasmuch as any one of them might become the mother of a royal prince.

The name אָשַׁשָׁשֵׁ (Jasusagazus, בּבְּיֹבְיֹּי) should be pronounced Ša'-šĕ-gaz, not Sha'ashgaz; just as בְּעָבִירָן represents ia'-mĕ-dû, not ia'amdû. In the same way נוֹמְשָׁשָׁן, linsel should be pronounced ša'-țĕ-néz,* not ša-'aṭ-nez (AJSL 22, 258).

- או או (not שעשה) also in the present verse; \mathfrak{G}^{A} T ϵ for $\Gamma \epsilon$, see Pur. 42, 18; $cf. \phi a \sigma \gamma a$ for $\phi a \sigma \tau a$ (9, 7). For $\Gamma a \iota = \Gamma \iota$ see nn. on v. 3. The gloss שני presupposes the reading שני .
- (15) או לכת לו לבת אשר ברדכי אשר לקח לו לבת is a subsequent addition (derived from v. 7 and from the gloss 9, 29) which severs

^{*}According to TBAI 566 TIDID should obviously be DID, a Shinarite woman. On the preceding page Ch states that we must substitute for Thou shalt not see the a kid in his mother's milk (Ex. 23, 19) Thou shalt not clothe thyself with the garment of a Jerahmeelite woman. Cf. Acts 26, 24.

the connection between אל הביע הור אסרר בהביע הור אסרר and לבוא אל הביל. If the author had intended to give the name of E's father, he would have mentioned it in v. 7. $\mathfrak{G}^{\mathsf{v}}$ calls E again $(cf.\ \mathsf{nn.}\ \mathsf{on}\ 7)\ \theta$ υγάτηρ Αμειναδαβ άδελφοῦ πατρὸς Μαρδοχαίου. \mathfrak{G} Αμειναδαβ = בְּעִרִיבִּרָב \mathfrak{g} , \mathfrak{g} , \mathfrak{g} Cant. 6, 12 where $\mathfrak{G}^{\mathsf{v}}$ has ἔθετό με ἄρματα Αμειναδαβ for עבירור עבירור עבירור עבירור \mathfrak{g} , \mathfrak{g} we must read עבירור \mathfrak{g} , \mathfrak{g} have placed \mathfrak{g} means kinsmen of a noble man; see AJSL 18, 214; BL 26, \mathfrak{g} . Both had and Aμειναδαβ = עבירור \mathfrak{g} are fictitious names emphasizing the fact that E's father was a distinguished man, an \mathfrak{g} in the Book of Ruth.

The fact that E did not ask for anything, but took only what Hegai suggested, does not show her wisdom and her modesty (B) but her superior beauty. S thinks this incident illustrates E's modesty; he adds, however, zugleich machte ihre Schönheit allen weiteren Schmuck überflüssig (similarly Wd).

 \mathfrak{M} כרים הבולך seems to be scribal expansion, derived from v. 14. For see Kings 119, 24; cf. VG 49, $\beta.$

(16) For Thin (Babyl. Țe bêtu, stem μπυ)* see my Assyr. E-vowel (Baltimore, 1887) p. 11; cf. ZDMG **61**, 284, below. For the tenth month, Tebeth, \mathfrak{G}^v has the twelfth month, Adar. In \mathfrak{G}^s δωδεκάτ ψ has subsequently been corrected to δεκάτ ψ , and Aδα ρ to $T_{\eta}\beta_{\eta}\theta$. $\tilde{\Xi}$ substitutes with for Thin ($\tilde{\Xi}$) = January, $\tilde{\Xi}$ = December) just as $\tilde{\Xi}$ uses for Thin (8, 9).

די בשנת שבע לבילבותו א has הצים שבע לבילבותו For £ has הצים שבון בובר לבילבותו הבים.

(18) For the scribal expansion אמ בשמה אור בישתה אסתר אכתר בישתה בישתה בישתה אסתר בישתה בישתה אסתר בישתה בי

mans neither rest (ξ μμ, 3 requies) nor a day of rest, holiday (B, S) nor exemption from military service (cf. μμ, 3, discharge from the ranks, furlough, Eccl. 8, 8, and Her. 3, 67) nor remission of taxes (T κιτη μμη καταγικός καταγικό

^{*}Cf. tebêtu, signet = Heb. אָבער ; see e.g. Moses Schorr, Altbabyl, Rechtsurkunden (Vienna, 1907) p. 117.

Instead of the singular אָרָבוֹי (Wd, S: Getreidespende; cf. Jer. 40, 5) we must point אָרְבוֹי (portions (cf. אָרָבוֹי (portions (cf. אַרָבוֹי (portions (cf. portions (portions (

A glossator who misunderstood TAU2 to mean *tribute* (cf. 2 Chr. 24, 6. 9)† added the gloss which we find in £1 at the beginning of c. 10, where it is connected neither with what precedes nor with what follows, just as we find at the end of the Book of Canticles two disconnected misplaced glosses, *viz.* 12, 13 (belonging to 2, 14) and 12, 14 (which belongs to 2, 17). See remarks on misplaced incorrect glosses in ZDMG 61, 297, 1. 20; *Nah.* 43 (vv. 11. 6) and 41; also 30 (v. 4) and 25 (v. 11). *Cf.* nn. on 3, 7; 9, 16.

^{*}Even in 1 M 10, 34; 13, 34 ἄφεσις does not mean remission of taxes (ἀτέλεια). Cf. 13, 39: ἀφίεμεν δὲ ὑμῖν ἀγνοήματα καὶ τὰ ἀμαρτήματα εως τῆς σήμερον ἡμέρας and 10, 33 where ἀφίημι is used of the release of prisoners; cf. however vv. 29-31.

[†]The terms מְשְׁבֶּר, מֵכְהוֹד, בּאַרָּה Assyr. mandattu (for mandantu, from andanu, to give = בְּבָּר, SFG 43, 2) are euphemisms; cf. AJSL 23, 231, n. 27; Pur. 47, 31.

(19) VV. 19 f. is not an ἐπάνοδος or retrogressio, as Grotius says, but a gloss added by some one who deemed it necessary to explain the clause ובהקבץ בתולות שנית ישור. פי omits ומרדכי ישב בשער המלך, also the final clause of the preceding verse, דיתן משאת כיד המלך; $ext{for}$ הבילך בשער הבילך או הבילך הבילך has δ δè Μαρδοχαῖος ἐθεράπευεν ἐν τ $\hat{\eta}$ aiλη, which means, according to W 18, below, he had a high position at the royal court (cf. 11, 3; 12, 5) but θεραπεύειν may mean also to pay a visit (cf. θεραπεύειν τὰς θύρας τινός) &c. It is not necessary to suppose that M had an official position at the royal court (cf. C 75, 8; contrast 135, below). He may have been a τραπεζίτης, i. e. he may have had a money-changer's table at the King's Gate, i. e. apparently (according to 4, 2.6) the gateway* leading from the City to the Acropolis; cf. last n. on c. 3. The King's Gate of Susa, it may be supposed, corresponded in some respects to the Propylea of Athens. But according to \mathbb{T}^2 (259, 27) the gate was between the royal palace and the harem (תרעא דעליך מבית נשיא ועד בית מלכא). The translation of ועשה כן למרדכי היהודי היושב בשער המלף (6, 10) in 🗗 καὶ ποίησον Μαρδοχαίω τω Ἰουδαίω τω καθημένω έν τω πυλώνι is more correct than the rendering in \mathfrak{G}^{V} οὖτως ποίησον τῷ M. τῷ Ἰ. τῷ θεραπεύοντι ἐν τῆ αὐλῆ.

אנית is a tertiary gloss; cf. nn. on שנית, v. 14, and 3, 7.

- (20) This verse contains two tertiary glosses to רתאמר אכתר at the end of v. 22 (cf. n. on 3, 7).
- (21) או בשברר הסב (פּעי οἱ ἀρχισωματοφύλακες, ϶ janitores, ϶ בּנְבֹּן) seems to be misplaced; it should be inserted in v. 22 (see below). According to 1, 10 (where שרה has been displaced by the gloss ארבותא) Bigthan and Teresh were not מבער הסרים. but belonged to the שבעת הסרים את פני המלך. There is a difference between chamberlains and members of the body-guard.

Heb. $\neg \triangleright$ is a loanword = Babyl. sippu; for $\neg \triangleright$ instead of sipp cf. the remarks on $\neg \triangleright$, daughter = bint in nn. on v. 7.

According to AoF 3, 5 the discovery of the conspiracy is out of place in this connection; it should have been given in the beginning, as in \mathfrak{G} . This theory, however, is gratuitous. Cf. the last but one paragraph of nn. on which (1, 1).

^{*} Cf. the cut on p 178 of the translation of Ezekiel in SBOT.

37, 20. We may add to במרא the statement אור המדרא המאר (see below) and אור (see below) and אור (see Pur. 38, 5). How the received text originated I cannot tell. We have a similar confusion of names* in 7, 9 where \mathfrak{G}^{VA} have $\mathsf{Bovya}\theta av = \mathfrak{I}$ (\mathfrak{G}^S $\mathsf{Bov}\zeta a\theta av = \mathfrak{I}$) instead of makes, and we find a similar transposition in 1 K 10, 1 where the clause אור לשם יהור belongs to v. 25 of c. 9; see Kings 114, 36; cf. also the remarks on misplaced glosses in Nah. cited above, in nn. on v. 18 and the remarks on transpositions, Nah. 37.

^{*} Cf. also the confusion of names discussed in AJSL 23, 227, 1. 6 and the confusion between H and M (see Pur. 3, 26) in S, referred to in n. on 7, 8. See also Daniel 29, 15; ZDMG 61, 294, 1. 12; and Weissbach's article Euphrates in Pauly-Wissowa's encyclopædia, § 4 (according to Hesychius the Jews called the Euphrates Eôčekek).

[†] Cf. also L, Purim, p. 9, below (out).

We must add at the end of c. 2 the statement להמלך לא ידע כדי הביד להמלך; see Pur. 37, 20–43. It is not necessary to say הביד את הדבר (cf. 3, 4; 4, 4; GK^{27} , \S 117, f). Nor need we substitute נצא את הקשר (2 K 17, 4).

ä

(1) For the omission of אור המדור בידור בידור

H is neither Persian nor Hebrew (Pur. 12, 16). In the apocryphal letter of the King (16, 10) Αμαν 'Αμαδάθου Μακηδών ($\mathfrak{G}^{\mathsf{L}}$ ὁ βουγάϊος) is called ἀλλότριος τοῦ τῶν Περσῶν αἰματος ($\mathfrak{G}^{\mathsf{L}}$ φρονήματος) and in M's prayer (13, 12) H is called ὑπερήφανος (ef. AJSL 23, 235, l. 6) but in the corresponding verse of $\mathfrak{G}^{\mathsf{L}}$ (5, 15 in L's edition) ἀπερίτμητος. He may have been an officer of the (colored) Susian body-guard of the Persian kings (Pur. 38, 5).

ffl σως (5) σος γος γος γος γος δελιτρε or de progenie Agag, τ σκατ γος δελιτ (π. 1862), τος δελιτ (π. 1862), το

Nicanor is a common Macedonian name. In 9, 24; 16, 10 & substitutes & Makedów for הבאבר האבר האבר בואבר. It האבר האבר means the Agagite, i. e. the descendant of Agag, the king of the Amalekites (דבין בר עבילק) who was spared by Saul, but hewn in pieces before Jhuh at Gilgal by Samuel (1 S 15, 33) whereas M is introduced as a descendant of the first king of Israel (see ad 2, 6). Josephus, therefore, calls H an Amalekite; cf. L, Purim 50 and IN 389. The reading אבר האבר וואבר האבר האבר בר צובר האבר בר באבר האבר בר בעבר בעבר

For Γωγαῖος בְּחָרֵב and Γωγ = בֹּוֹב (for בַּמָּב) Ez. 38, 2 cf. בְּחָרֵב בְּרֵב (for t̪ai̪ab) good; אָרֵב אָרָר (= ai̪at) sign; אָרָר = Assyr. ati, iati, Aram. יְרָבְּר = נֹתְּד = נֹתְּד = נֹתְּד = נֹתְּד = נֹתְּד = נֹתְּד = נַתְּד (see Proverbs 51, 7) me; post-Biblical בְּרֵב בְּתַּד = נְתָּד = נַתְּד (Assyr. nadu (AJSL 20, 170) skin-bottle; בְּתַּד בְּרָב בְּרָב בְּרָב בְּתַב בְּרָב בְרָב בְּרָב בְרָב בְּרָב בּרָב בְּרָב בּרָב בּרְב בּרְב בּרָב בּרְב בּרְבּר בּרָב בְּרָב בְּרָב בְּרָב בְּרָב בְּרָב בּרָב בּרְב בּרָב בּרָב בּרָב בּרָב בּרָב בּרָב בּרְב בְּרָב בּרְב ב

For Wn's untenable combination of אנכר (= אנכר) with Assyr. agâgu and Arab. אָנלי ḥajjâj, tyrant see Pur. 42, 21.

(2) For the meaning of כרל cf. JAOS 22, 73.

^{*}The founder of the dynasty of Reuss, Henry I, was called Ruzze, Reusse, or Ruthene owing to his exploits against the Poles or Western Russians about 1247; cf. Resch, Über den Ursprung des dynastischen Namens Reuss (Gera, 1874). The Gymnasium illustre at Gera is known as Rutheneum. Cf. the title of the Czar: Selbstherrscher aller Reussen, French autocrate de toutes les Russies (i. e. Great Russia, Little Russia, White Russia, &c).

 $[\]dagger$ Similarly the Greeks used Hyperboreans as a general name for the inhabitants of northern countries, and the Hungarians are often called Huns; contrast THCO 162.

(4) The Kethiv באַכורם ($\mathbb T$ באַכורם) is better than the Qerê $\mathbb T$ בירם. The Qerê would mean as soon as they said (cf. כמוֹדָ, 2, 1; בכל , 5, 2. 9) but בכל means in (spite of) their saying; cf. בכל , &c. For $\mathbb T$ כל, n. on דורם, 1, 16.

וה יהודי אשר הוא יהודי is an erroneous explanatory gloss to דברי בירדכי which does not mean the words of Mordecai (as in 4, 9) but the attitude of Mordecai; cf. n. on דבר המלכה, 1, 17. For incorrect glosses cf. Nah. 41, l. 3; 43, l. 7; ZDMG 61, 297, n. 115. M is equivalent to whether M would persist in his attitude (I utrum perseveraret in sententia; LB ob solches Thun Mardachais bestehen würde). M's Jewish extraction was probably unmistakable so that it was unnecessary for him to tell any one that he was a Jew. He was known as מרדכי היהודי היושב בשער המלך (cf. 6, 10 and n. on 2, 19).* E, on the other hand, may have been an Oriental beauty without any pronounced Jewish features so that she was able to conceal her extraction (cf. n. on 2, 10). The fact that M was a Jew would be no satisfactory explanation for his refusal to prostrate himself before H. The ancient Israelites did not object to the προσκύνησις; cf. e. g. 2 S 14, 4; 18, 28; 1 K 1, 16. The reason for M's refusal to bow before H was different (see Pur. 37, 40; cf. n. on 7, 6). Similarly M's ancestor, Shimei, of the family of Saul, refused to bow before David, and threw stones at him, although the King was surrounded by his bodyguard; and the King did not punish him, just as H disdains to punish M, fearing, perhaps, that M's services in connection with the discovery of the conspiracy against the King would become known, if he tried to punish M (see Pur. 12, 40). If H succeeded in obtaining permission for a general massacre of all the Jews (cf. AJSL 23, 225, n. 4) the killing of M would attract no attention (cf. also C 93, 21). Certain Russian officials would adopt the same course in the 20th century; see Pur. 35, 9; 43, 18. 27. 32. 46; 44, 1.

^{*}A Schnorrer is said to have introduced himself to a distinguished Jewish banker of Berlin, stating, Mein Name ist Hirsch, whereupon the banker replied, Dasseh'ich. See the cut representing Jewish captives in Assyria on p. 205 of Wellhausen's translation of the Psalms in the Polychrome Bible.

The emendation of Grotius and Fritzsche, κλήρων instead of ὑμῶν in the apocryphal addition 16, 22, is very doubtful; it is not probable that the characteristic κλήρων should have been corrupted to ὑμῶν (cf. the remarks on the emendations ὀργῆς for αὐλῆς in 7, 4; פְּבָּבְּבָּׁ for τίμ in 9, 16; פְּבָּבְּ in nn. on 8, 10; also AJSL 22, 197, l. 15 and Nah. 26, below). ⑤ ἐν ταῖς ἐπωνύμοις ὑμῶν ἐορταῖς is generally interpreted to mean among the feasts named after yourselves (i.e. according to C. J. Ball, † among your own Persian festivals or as if the word Purim were connected with the word Persians) but ἐπώνυμοι ἑορταί may refer to the days on which the ἄρχων ἐπώνυμος was appointed (cf. ἐνιαντὸς ἐπώνυμος &c). This institution existed among the Assyrians and Babylonians. The cuneiform term for eponymy is limu; see HW 379^b; cf. the Lists of Eponyms in KB 1, 204–214; also AoF 3, 10. 12; KAT³, 331 (l. 9) and 518; OLZ 10, 332; see also Delitzsch, Mehr Licht (Leipzig, 1907) p. 9.

According to a tradition recorded by Berûni Purim may be the day on which the offices were assigned (البرم الذي يتقلد فيه الاعمال); is said to mean allotting (البرري) or distribution by lot; see ZDMG 61, 275. Assyr. karâru ša pûri (Pur. 20, below) seems to mean to set up the urn (καδίσκος) holding the lots to be drawn for the various offices, and this cuneiform pûru (HW 169b: bûru) urn (κάλπις) may be connected with Heb. קברור, pot, lit. boiler (a form urn (κάλπις)) and קברור, glowing hotness (see Nah. 43; cf. the remarks on قاروق, تقبر قاروق, AJSL 23, 245. 244) also with بقبرة, wine-press, originally vat; cf. the cut in the translation of Joshua (SBOT) p. 68 and my translation of Is. 63, 1-6 in JHUC, No. 163, p. 49a. According to J. D. Michaelis Nicanor's Day might have been called pressed in a wine-vat; see Pur. 51, 38.

^{*} Cf. the last but one paragraph of nn. on 2, 18 and the misplaced glosses in 2, 19, 20, also the gloss מאיביהם in 9, 16.

[†]See the Variorum Apocrypha, London (Eyre & Spottiswoode).

^{\$}The original form of this word is not פֿרָרָב, but פֿרָרָד, for פֿרָרָדָּר Ved. parti, portion; see n. on 9, 26.

For , wine-vat cf. also Hag. 2, 15. 16 where we must read:—

15 ועתה שימורנא לבבקם מן־היום הזה ומעלה מפרם שום־אבן 'ע'ל־אבן בהיקל׳ | מְ'ר' הי''תם':' 16 בא אל־ערמת עשרים 'מ'פורה והיתה עשרה בא׳ להשות חמשים 'מ'פורה והיתה עשרים

16 (β) אל היקב

15 (a)

For בין, how? cf. בין אות בות (Ruth 3, 16) and Assyr. mi-nu, how? (see n. on בין 1, 12). For אבן, in the second couplet, read אב (cf. Hag. 1, 9). The omission of בין in the second hemistich of v. 16 is due to the omission of בין in the last hemistich; contrast ככבוש (1, 9) where the prefixed ב before בין is due to haplography; for the enjambement* in the last line cf. AJSL 23, 240 and the second line of Nah. 2, 11 (Nah. 50).

The plural of בורה may have been בורה (Pur. 20, 24; 51, 26) and הבורל in the present verse is rendered in 3: missa est sors in urnam quae Hebraice dicitur phur. The translation of הבורל הורל in \$ 9, 24, ἔθετο ψήφισμα καὶ κλῆρον, means he cast a ballot, that is a lot, καί in this connection is explicative and corrective (cf. n. on 1, 17). For \$'s translation of הבורל בור הוא הגורל in the present passage see below, n. on הבורל.

There is no Persian word for lot from which אוניס: could be derived; Pers. אוניס: אוניס: do not mean lot (see Pur. 45, 42) nor could they appear in Heb. as אוניס: The Iranian word for lot is pišk. There may have been a word פורר (connected with אוניס: pot and אוניס: עמון (connected with אוניס: עמון) was combined with אוניס: עמון עמון אוניס: was merely a subsequent popular etymology which may have been suggested to a glossator by the use of אוניס: part, portion in the sense of lot, destiny as well as by the oracular practices observed on New Year's eve (Pur. 17, 38; 18, 27; 21, 33; cf. also C 101, 8) and the allotting of offices at the beginning of the year (AoF 3, 10).

Lostage (Days of the Lots) is the Ger. term for days on which it is possible to forecast the future (Pur. 18, 28). At the Chinese New Year's

^{*}Contrast Budde's Geschichte der althebr. Litteratur (Leipzig, 1906) p. 26, 1. 8.

festival the priest produces a box with small ivory chips variously inscribed. If the lot marked wisdom comes out, it means more wisdom for the man for whom the lot is drawn. Similar oracular practices may have prevailed at the celebration of the Persian New Year (Naurôz) in the times of the Maccabees. Cf. the statement of Berûni, quoted in ZDMG 61, 277, on the same day (Naurôz=Purim) the happy lots are distributed among the people of the earth (اهل الأرض). The casting of the lots for the two goats on the Day of Atonement* may be a purified form of some Babyl. oracular practice at the beginning at the second half of the year (Pur. 3, 39; 4, 2. 20. 26. 33; 33, 14; 49, 26).

E is a festal legend for Nicanor's Day, just as the Book of Nahum is a festal liturgy for the celebration of that great victory gained by Judas Maccabæus over Nicanor on the 13th of Adar, 161 в.с. (OLZ 10, 64; ZDMG 61, 275). This commemoration of Nicanor's Day was combined with the observation of the Persian New Year's festival (celebrated at the time of the vernal equinox) which is no doubt based on the Babyl. New Year's festival (Pur. 3, 3; 4, 39; 11, 27; 19, 10). In the Talmud the cuneiform name of the New Year's Festival, akitu, aqitu† appears as (which is an adaptation of אקרתא) while Naurôz is corrupted to בוהרין, נוהרין, See ZDMG 61, 276.

The original meaning of בוררם (=Naurôz = Akîtu) is not lots, but portions, Heb. בנות ; see n. on 9, 26.

^{*}For the reason why the Day of Atonement was observed during the Babylonian Captivity on the 1st of Tishri, while the New Year was to be celebrated on the 10th of Tishri, see conclusion of n. on 9, 31.

73, n. 61 and Numbers 57, 41. Adar means $\lambda \nu \gamma a \hat{i} o \hat{j}$ in Assyrian; the 13th of Adar was a dies ater $\kappa a \tau^{\prime}$ $\hat{\epsilon} \hat{\xi} o \gamma \hat{n} \nu$ (Pur. 32, 33).

is impersonal; so Keil, Schultz, R in K, S; LB ward das Loos geworfen vor H; cf. the translation in I, quoted above, missa est sors, and the translation of Leviticus (SBOT) p. 62, l. 54; see also Kings 289, 19 and nn. on ריכתב (5, 14) and ריכתב &c (8, 10). It is not necessary to read, with O, הכביש; contrast 6, 9 where O reads instead of הכישון. According to B, הפיל refers to H, and the explanation of בור is not merely הוא הגורל, as in 9, 24, but הוא however, must be connected with, however, must be connected with בורל) לפני הבון -: הפיל פור (הוא הגורל) לפני הבון -: הפיל פור instead of לפני הבורל, as Wd suggests, the phrase להבון לפני המלך would be very strange. For לפני המלך see n. on להמן (2, 23). According to \mathbb{T}^2 the lots were cast by the scribe Shimshai (cf. Ezra 4, 8, 17, 23 and C 103). \mathbb{Z}^2 also states (ad 6, 1) that the King commanded the scribe Shimshai to bring the Book of Records. S has אפיל מילתא הוא עדבא קדם המן שן ווישב פאן סהסט פאן סאס חשב (Syr. lee is apparently a transposition of $\psi \hat{\eta} \phi_{00}$; see Pur. 45, 11). For the translation of this clause in $\mathfrak{G}^{\mathsf{v}}$ and $\mathfrak{G}^{\mathsf{a}}$ see Pur. 16, 1. $\mathfrak{G}^{\mathsf{L}}$ has $\kappa a \lambda$ βάλλει κλήρους είς την τρισκαιδεκάτην τοῦ μηνὸς Αδαρ Νισαν κτλ. Here Nivar represents a variant (cf. last n. on 1, 4) to $A\delta a\rho$ (it may be derived from Mt ניסן at the beginning of this verse).

In the same way, the *fourteenth* day, given in $\mathfrak{G}^{\mathsf{v}}$, may be a subsequent correction for the *thirteenth* day (so $\mathfrak{G}^{\mathsf{t}}$; see above). In 8, 12; 9, 1 $\mathfrak{G}^{\mathsf{v}}$ has the *thirteenth* just as \mathfrak{M} . In the apocryphal additions \mathfrak{G} has the *fourteenth* day in 13, 6; but the *thirteenth* in 16, 20 (*Pur.* 15, 11). *Cf.* also n. on 9, 17.

(8) For שָׁלֵי we must point לְּשֶׁכֵּל; see Numbers 57, 36; cf. ZA 14, 347.

For כיפור וביפרד (Œ מביל מבר וביפרד , ביפור (מביל מביל β has simply διεσπαρμένον, but it would be a mistake to suppose that one of these

participles in $\mathfrak M$ was due to scribal expansion. $\mathfrak G$ repeatedly substitutes one verb for two or three verbs of $\mathfrak M$; cf. n. on v. 13.

For ביכל עם לורת ביכל cf. the comparatio decurtata (GK27, § 133, e).

(9) The conjecture (AoF 3, 26) that לאברם is a gloss, and that we should read שקול (as in 4, 7) instead of אשקול, is not good; בתב יפתב (שקול is not Heb. What Wn has in mind would be: עשרת כפר כסך. But the suggestion that דכסד in v. 11 is a gloss is correct; see below and ef. above, ad 2, 18. The interpretation (W 17) that H offers the King 10,000 talents to make up the financial loss involved in the extermination of the people (loss of taxes) is unwarranted; ef. below, ad 7, 4.

Heb. عن to pay, properly to weigh, may be a Babyl. loanword; cf. KAT³, 649. The stem is a Šaphel of جرح (1, 22). The initial w is therefore a w³ (SFG 20, 3; ZDMG 34, 861; BAL 100; contrast AG², §63) = من س . For the ∠ in من ما عند من دافل دام خال دام خال الله عند الله عند

אלים בילאכה (cf. 9, 3) means here officials, especially revenue officers (cf. the remarks on עפיל, ZDMG 61, 275). Also in 1 K 11, 28; 2 K 12, 12 (contrast Kings 240, 20) as well as in Neh. 13, 10; Ezr. 3, 9 &c בילאכה means business man (cf. \$\psi\$ 107, 23) especially financier, tax-gatherer, collector, &c. Cf. also 1 S 8, 16; Dan. 8, 27; 1 Chr. 29, 6.

- (10) For צרר היהודים אבר אור מעיקא ביהודאר, \mathfrak{S} ביישל ביישל. The addition ארגי ארר היהודים, which is omitted in \mathfrak{G}^{vL} , seems to be a scribal expansion; see n. on v. 1.
- should exchange places (cf. n. on 1, 6) and העם should be relegated to the margin (Pur. 6, 33) as the question of a reader who was anxious to know what became of the enormous amount of money (10,000 talents, i. e. about \$18,000,000). Cf. for this gloss Kings 137, 35; Isaiah 19, β ; 81, 18; Eccl. 20, χ ; 21, ϵ ; 25, $\kappa\kappa$; BL 3, γ . The King takes it for granted that H will pay the money into the royal treasury; he therefore deems it unnecessary to refer to it, saying simply:

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- (12) For the Pers. loanword אַהשַרְבּנִים, satraps ($\mathfrak G$ $\sigma \tau \rho a \tau \eta \gamma o i$, $\mathfrak S$ שהשתרים, $\mathfrak G$ הפשעלטי, $\mathfrak G$ הפשעלטי, $\mathfrak G$ אהשתרנים, (1, 1) also n. on מתשררנים (8, 10).

Heb. אוֹם is a Babyl loanword. The singular שווי must be pronounced pexxáh (GK²¹, § 27, q) not pêxâh (AOG 25). The doubling of the שווי however, is secondary, just as in שווי brothers; אוֹם אָ, brothers; שווי הוא after, &c. In Assyr paxâtu, pixâtu (HW 519b) the guttural is not doubled.

אורי עם ארי עם refers to the native chiefs; אורי עם הברבני די יפון יפון אורי עם איי עם אורי ע

(13) Heb. רצים, א בּיִה אָּיִה עָּרִין, א βιβλιαφόροι) means originally runners, then especially foot-soldiers; see Kings 232, 34. Here it is used for couriers (ἄγγαροι, cf. Her. 8, 98) who were (according to 8, 10) mounted. Θ ἐκ χαῖρας τρεχόντων ἰππέων (var. ἴππων) is a doublet; cf. Θ λδαρ Νισαν in 3, 7 and n. on 1, 17. In Assyrian, rakbu (= בֹרֹב) is used for envoy, and allakuxanţu for courier (HW 619b. 281b). The stem xamâţu, to burn is identical with the stem xamâţu, to hasten; the original meaning is to flash; cf. ZDMG 61, 297, n. 115 and modern Arab.

Heb. 550, to plunder (cf. 8, 11) is a Babyl loanword. The noun 550 (\$ colors; cf. AJSL 3, 107) means here household effects, personal property, just as Ger. Plunder means household effects, trumpery, baggage, while the verb plündern means to pillage. In certain parts of the United States the term plunder does not mean pillage, spoil, booty, but household or personal effects, baggage, luggage. Ger. plündern is a privative denominative like our to skin &c (AJSL 22, 251; Nah. 32). Assyr. šalālu (HW 662b) means to carry off; so 5500 denotes movables; French meubles; cf. the Ger. privative denominative vermöbeln. See also Pur. 34, 18.

^{*\$} has ברסר also for סררסר in 6, 14.

The conjecture (AoF 3, 26) that this verse is evidently a subsequent (post-Seleucidan) addition is gratuitous.

The idea (AoF 3, 26) that the last clause of this verse, להיות עתדים , is a subsequent addition, and that the first part of v. 14 is the immediate sequel of v. 12, is impossible.

(15) The conception (AoF 3, 26) that the couriers are sent out twice, is erroneous; vv. 12-14 describe the drafting of the edict, and v. 15 relates the execution of the order.

אתרתא השושך (עורה השושך), אורי שושך (עורה)) means here the City of Susa in distinction from the Acropolis (הפירה). The King and H feasted in the Acropolis; cf. n. on 1, 2. The people in the Acropolis were not perplexed, but the people in the City were in a quandary. I et cunctis Judæis, qui in urbe erant, flentibus seems to have regarded the initial of מושן (עורה) as a dittogram of the final of מושן; cf. C 128.

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(1) אַנערה is pluperfect; see n. on עשרה (1, 9). M had learned of the edict as soon as it was decided upon. Just as he managed to obtain information concerning E (2, 11) so his friends at the Court apprised him of H's scheme.

Heb. שש is a Babyl. loanword; cf. KAT³, 650. It denotes a coarse loin-cloth; see Kings 163, n. *; 210, 7, and cf. Glaser in OLZ 9, 320. Instead of און שין פּישנא פּיף און פ

אל שער אל שער means to come to the gate, i.e. to approach the gate; to enter the gate would be בשער, see AJSL 21, 134, below; שומר aulam regis intrare is inaccurate.

(3) The clause שֹק ואבר יצע לרבים (AV, many lay in sackcloth and ashes) means Most of them had a sack-cloth (or coarse loin-cloth) and overspread (Ger. aufgeschmierte) ashes (i. e. spread over the body). Heb. רכבוש שק וקישנא הוה would mean Many had (כ ההה would mean Many had) שלוי צדיקיא סגיאין לסגיאין לסגיאין שדיקיא סגיאין but means Most of them had; cf. πολλοί and οἱ πολλοί (GK²¹, § 133. g). C's rendering (even) the great ones is impossible. The אבל גדול וצום were universal among the Jews, and most of them even put on the loin-cloth and sprinkled ashes on their head. Instead of we must point יצַל (as participial attribute to צובר אפר) = כיביל (GK27, §53, s). For fit instead of Time cf. conclusion of n. on 1, 5. The הבים is not the המנים discussed GK27, § 121, f (cf. n. on 5, 12) but the 's explained in WdG 2, 149, D; nor is yz verbal predicate to both pu and TEN, but attribute to TEN. B and Wd (following 3 sacco et cinere multis pro strato utentibus) think that they spread a garment of hair-cloth, sprinkled with ashes, on the ground and sat down on this garment; so too, S: Sack und Asche hatte die Menge (der Juden) untergebreitet; cf. 6 σάκκον καὶ σποδὸν ἔστρωσαν ἐαυτοῖς. But this spreading of the sack-cloth on the ground would be at variance with the disregard for personal comfort, which is characteristic of mourning. The sack-cloth was not spread on the ground, but put on as a loin-cloth, and the ashes were not sprinkled on the loin-cloth, but over the body. של has for רילבש של וואפר ווצא in v. 1: καὶ περιεβάλετο σάκκον καὶ σποδωθεὶς έξηλθεν; cf. also \mathfrak{G}^{VL} 14, 2: σποδοῦ καὶ κοπριών (\mathfrak{G}^{L} κόπρου) ἔπλησεν την κεφαλην αὐτης. The mourners originally tore off their garments and put on a loin-cloth. This explains why persons in mourning were not allowed to approach the King's Gate. Afterwards they simply tore

^{*}Heb. בכל = silent weeping, בכל = loud wailing; בכל is more demonstrative than בכי מום מושל מוא: and בכל more demonstrative than בכי מושל מוא:

their garments at the breast for a hand's breadth and put on the loincloth under their ordinary garments (Kings 210, 7).

(4) The Kethiv הְבוֹאֶכְה (Qere הְבוֹאָכָה) is based on the analogy of the verbs הְיֹבֶ and מְבוֹיְם, קבוֹאֶרָה, החלקים, and מְבוֹיִם, which is based on the analogy of the verbs הְיֹבֶ (see n. in the paper on the name Istar in JAOS 28, 113).

The verb 'קבל (בּשׁ מְבֵיל) is Aramaic; cf. the glosses in 9, 23. 27 and n. on אַלּל (7, 4). Assyr. qablu, midst (BL 97) = Arab. qalb, heart (AJSL 1, 227); cf. last n. on 7, 9.

אל העבירה is causative (I quem rex ministrum ei dederat, AV whom he had appointed to attend to upon her) just as הקרב in 2, 14; it could also be intransitive (בּ בּבְּבֹּבׁי בּ). Cf. AJSL 22, 204, l. 5; Psalms 83, 50.

(7) The translation (AoF 3, 26) M told him everything, and the amount of money which H had commanded to pay to the Jews‡ in order to annihilate them; he gave him also the tenor of the edict which he had issued in Susa in order to exterminate them, is impossible.

^{*} Cf. the fifth footnote to nn. on 3, 7.

[†] Cf. n. on רתעמד (5, 1).

[‡]German(?) welchen H befohlen hatte zu bezahlen den Juden sie zu vernichten. Wn means, I suppose, welchen H den Juden zu bezahlen befohlen hatte, i. e. which H had commanded the Jews to pay.

Heb. ביהודים cannot mean to pay to the Jews;* ביהודים is the ביהודים (see Kings 224, 5) pro Judæorum nece. In his nn. S explains the as a pretii (so, too, Wd; cf. n. on 7, 4) stating that ביהודים means properly als Preis für die Juden, but in his translation he renders in Betreff der Juden. There are several discrepancies between the translation and the nn. in S's commentary, which would, perhaps, have been eliminated, if S had been able to revise his work; cf. nn. on 1, 20; 5, 1. 8; 6, 6; 7, 8; 8, 11; 9, 2. 16. 26; also S's transliteration Mordeḥai (as though it were ברהוד ביותור ב

For the Kethîv בּרְהָּרְבְּרֵם the Qerê substitutes the contracted form ; cf. 8, 1. 7, 13; 9, 15, 18.

אַברם means here to ruin them; this includes killing and proscription, banishment, expulsion with confiscation of property (cf. n. on 3, 13).

- (8) The Athnah in לכהביד לה is correct; להביד לה must not be connected with the following ולבוות עליה (against B). The inf. (against B) is coordinated to the preceding ולבוות (against B): Hatach is to show E the document and to tell her about it, explain it to her (AV to show it unto E and declare it unto her). Hatach told the Queen the substance of the edict, although he presented a copy of the decree. Even if E could read the copy, she was probably satisfied with the verbal report. An official who submits a letter to his superior will often give the substance of it, so that the letter is not read, although it is produced. The clause ולצוות עליה represents the final request: M requests Hatach to urge E, in view of all the evidence submitted, to go to the King. The eunuch Hatach may have been a Jew; cf. C 145 and the second footnote to n. on 2, 10.
 - (11) For the etymology of פויביה cf. AJSL 22, 258, below.

For ההת ההת אהת אהר is but one decree for him, cf. Dan. 2, 9: הוא דתכון. The suffix in החד represents the genitivus objectivus (so S): his decree = the decree against him; contrast n. on 1, 17. The loanword הדת נהנה, דתיהם שנות (הדת נהנה, דתיהם שנות) and SG², p. 57, below.

The 'ה וורא הוא הוא הוירת דיניה לממה may be the Lamed inscriptionis, as in Is. 8, 1 (GK²¹, § 119, u). This is a variety of the emphatic 'ה (cf. n. on לכבוש', 7, 8) just as Assyr. mâ before the oratio directa is a variety of the emphatic ma (see Proverbs 68, 7). פּיי renders החל החבית freely: סיֹא פֿסדעי מבֿדעָ סְּשׁתְּשָׁת, J absque ulla cunctatione statim interficiatur; LB der soll stracks Gebot sterben.

Baer reads שֵׁרְבִּים , with Raphéh; but שרבים = Assyr. šabbîțu, so the r is merely resolution of the doubling (VG, § 90) as in Assyr.

^{*}Nor can אמר לשקול ביהודים mean he commanded the Jews to pay.

kursû (cf. Aram. כרכזא), Arab. (לשא) = kussû (Heb. אכורסיא) throne (Sumer. guza) or בְּרְבָּשֶׁלִין = בְּרְבָּשֶׁלִין (Assyr. Dimašqu). Consequently the ב should have a Dagesh lene; the Raphéh may be disregarded, just as in היה (Ruth 2, 14). For Masoretic endorsements of manifest textual errors see Kings 288, 19; 298, 12. Cf. also אָבְרָךְ (8, 6) instead of אַבְרָן.

AV these thirty days = יוֹם שלשׁים יוֹם (note Gen. 31, 38: AV this twenty years = שנה) is a Hebraism. It means lit. This is thirty days, i. e. for the past thirty days; cf. French il y a and GB^{14} , 174° , b; $BDB\ 261^{\circ}$, i.

- (12) For ריבּוד read ריבּוד (scil. Hatach) following Buhl in Kittel's Biblia Hebraica, or דיבּוד (GK²⁷, § 121, a).
- (13) For this third message of M to his foster-daughter in the royal harem cf. Otanes' third message to his daughter Phædymia (Herod. 3, 69: $\tau \rho i \tau \eta \nu$ δè ἀγγελίην ἐσπέμπει). See Pur. 8, 34; cf. also C 64. 145. 149 and n. on 2, 12.
- fit בית המלך is haplography for בבית המלך (see nn. on 1, 9).
 It cannot be appositive to תדמי, als dem Könighause angehörig (S).

For בין, alone of, singled out in ביה ביה כל היהודים cf. Ruth 1, 5: וחשאר האשה בשני ילדיה

(14) fft כ' does not mean vielmehr (S) but for; must be connected, not with the following conditional (or concessive) clause introduced by אָם, but with אביך תאבדן האבין. The author might have said: כי (אם החרש תחרישי בעת הזאת) את ובית אביך ליהודים נימקום אחר (אמבדן ורוח והצלה יעמד ליהודים נימקום אחר text is no doubt original.

For רוֹח read רְוֹח; also לרוֹה היוֹם (Gen. 3, 8) must be pointed (לרוָח היוֹם; see Nah. 33, ad 17b.

At אם does not refer to help from abroad (1 M 8, 17; 12, 1) as S supposes. Even in the 20th century it is hardly possible for the Jews in Russia to get any help from abroad, e. g. the United States or England. From another place or from some other quarter is a veiled allusion to God. The avoidance of the name of God is certainly not

means perhaps, just as Lat. haud scio an; contrast haud scio an non=perhaps not. As soon as the negative is inserted (after art) in AV Who knoweth whether thou art come to the kingdom for such a time as this, the meaning is clear. LB, correctly, Wer weiss, ob du nicht um dieser Zeit willen zum Königreich gekommen bist; C und wer weiss, ob du nicht (grade) für diese Zeit zum Königreich gelangt bist. Similarly AV renders Jon. 3, 9: Who can tell if God will turn and repent instead of Who can tell whether God will not turn and repent. If we substitute but for DN, we need not insert the negative.

*In the German Reichstag Gen. Von Deimling, the commander of the colonial troops in German Southwestern Africa, said on May 26, 1906: Darüber haben Sie hier nicht zu bestimmen, sondern ein Anderer (i. e. the Emperor). In his novel Tristram of Blent (vol. 1, p. 255 of the Tauchnitz edition) Anthony Hope says: And if by a miracle he [the prime minister] said yes, for all I know somebody else might say no. This dark reference to the Highest Quarters caused Southend to nod thoughtfully.—Ibid. p. 270 we find: There was now not only the very grave question whether Robert Disney [the prime minister]—to say nothing of Somebody Else—would entertain the idea; and on p. 117 of vol. 2: The last words had, presumably, reference to the same quarter that Lady Evenswood had once described by the words "Somebody Else."

If the negative were inserted in Hebrew, 'אם לא לעת וכן, the phrase would mean: Perhaps thou hast not been made Queen just for a contingency like the present. This statement would be possible only if E had not become Queen. If the King had given orders to kill the Queen, the father of one of the maidens who were not made Queen, might have said to his daughter:— מי יודע אם לא הבעת למלכות לעת כזאת. The negative in our Who knows whether thou hast not been made Queen just for such an emergency is on a par with our not in phrases like Won't you come? which is quite different from Will you (really) not come? The particles בודוע or בודוע (B) could not be used in this connection. B's interpretation (which has been adopted by Reuss) Who knows (what may happen) when thou hast come to the royal throne at that time or when thou hast appeared before the King's majesty at that time (Ger. Und wer weiss wenn du um diese Zeit hingekommen sein wirst zum königlichen Thron) is impossible. This would be: ומי יודע מה יהיה כבואה אל המלך בעת ההיא. The words could not be omitted, and בעת ההרא would be appropriate only if a time had been specified; e. g. if E had been urged to go to the King at a certain time, then some friend, wishing to dissuade her, might say, If I were you, I would not go; who knows what will happen when thou goest to the King at that time. It is true that this phrase might also anticipate a favorable outcome; Naomi might have added to her instructions in Ruth 3,3: ומי יודע מה יהיה כבואה אל האיש בעת the statement would be meaningless.

עלי או means for me (3 pro me; see conclusion of n. on רובכי (v. 8) and על נפשר (7, 7) also על נפשר (8, 11).

For לילה ויום see Kings 104, 32.

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In אברם אני רנערתי אצרם the conjunction א means with; in Arabic, in such cases is construed with the accusative (WdG 2, 325, D; JAOS 22, 108, n. 5). Cf. יבוא הצלך והציך (5, 4).

thus means, not for the same period, i. e. for three days (B) but in the same (strict) manner, viz. day and night. Fasting was observed, as a rule, from sunrise to sunset, food and drink being taken each day after sundown, just as in the Mohammedan fast of Ramadan (مضاني).

 but humiliation before Jhvh in order to secure His help; cf. 2 S 12, 22; 1 K 21, 27; Jon. 3, 5. Post-Biblical הענית, humbling, means fast; cf. מנית and nn. on the translation of Leviticus (SBOT) p. 82, l. 40. I has for צומי (so, too, $\mathfrak S$) orate pro me, and $\mathfrak T$ adds to וצלו קדם בורי עלמא $\mathfrak T$: רצומי עלמא

It is not necessary to suppose that the verb אברתי אברתי אברתי אברתי אברתי (cf. Gen. 43, 14 and GK^{27} , \S 106, n) means to be banished (see n. on אברם, 3, 13). E risks her life, just as Sheherazade and the Herodotean prototype of both, Φαιδυμίη (Pur. 8, 38). I tradensque me morti et periculo.

(17) אַנבר does not mean he transgressed the Law by ordering a fast for the 13th and 14th of Nisan (so J. D. Michaelis) but he went over (so C 162) to the City to call the Jews of Susa together and to urge them to fast for three days in order to crave Jhvh's blessing on E and her hazardous undertaking in behalf of her brethren. The City, in which M's brethren lived, was separated from the Acropolis (cf. n. on 1, 2) by the Choaspes, Assyr. Uknû (JHUC, No. 114, p. 111b; cf. JAOS 18, 145, n. 1).

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(1) It is perhaps not necessary to insert (with B, R, Wd) בּלכּרָה (AV, put on her royal apparel) as in 6, 8; 8, 15. פּלֹכָּרָה (AV, put on her royal apparel) as in 6, 8; 8, 15. פּלֹכָּרָה την δόξαν αὐτῆς, but פּרַ ה. τὰ ἱμάτω τῆς δόξης, ϶ induta est regalibus vestimentis, ϶ ולבשר לבושר בּלכּוֹת Milton uses royalty for emblems of royalty (Assyr. simat šarrūti). LB zog sich königlich an; so, too, C 163. S translates: da zog E das Königs gewand an; but in his nn. he states that בּלַכֵּרָה is abridged for בּלַכֹּרָה (בּתַּרַ בַּלְּבָּרָה (בַּתַּרַ בַּלְּבָּרָה (בַּתַּרַ בַּתַּרָּרָה (בַּתַּרַ בַּתַּרָרָה (בַּתַּרַ בַּתַּרָרָה (בַּתַּרַ בַּתַּרָרָה (בַּתַּרַ בַּתַּרָרָה (בַּתַּרַרָּה (בַּתַּרַרָה בַּתַּרָרָה (בַתַּרַרָּה (בַּתַּרַרָּה (בַּתַּרַרָּה (בַּתַּרָרָה (בַתַּרַרָּה (בַתַרַרָּה (בַתַּרַרָּה בַתַּרָרָה (בַתַּרָרָה בַתַּרָרָה (בַתַּרַרָרָה (בַתַּרָרָה (בַתַּרַרָּה בַתַּרָרָה (בַתַּרָרָה בַתַּרָרָה (בַתַּרָרָה בַתַּרָרָה (בַתַּרָרָה בַתַּרָרָה (בַתַּרָרָה (בַתַּרָרָה (בַתַּרָרָה (בַתַּרָרָה (בַתַּרָרָה בַתַּרָרָה בַתַּרָרָה (בַתַּרָרָה (בַתַּרָרָה (בַתַּרָרָה בַתַּרָרָה (בַתַּרַרָרָה (בַתַרָּרָרָה (בַתַּרָרָה בַתַּרָרָה (בַתַּרָרָה (בַתַּרָרָה בַתַּרָרָרָה (בַתַּרָרָה בַתַּרָרָה (בַתַּרָרָה (בַתַּרָרָה (בַתַּרָרָה בַתַּרָרָה (בַתַּרָרָה (בַתַּרָרָה בּתַרָּרָה (בַתַּרָרָה בַתְּבְּרָה (בַתַּרָרָה בַתַּרָרָה (בַתַּרְה בַתַּרָרָה בּתַרְרָה בּתַבְּרָה בּבתַרְרָה בּתַרְרָה בּתְרָה בּתַרְרָה בּתְרָבְּה בּתְרָבְּרָה בַתְּבְּרָה בּתְרָבְּה בּתְרָבְּה בּתְרָּבְּה בּתְרָבְּה בּתְרָבְּה בּתְרָבְּה בּתְרָבְּה בּתְרָבְּה בּתְּבָּב בְּתַבְּבְיּבְּבְּבְּה בָּבְּבָּב בְּבָּבְּבָּרְה בָּבְּבָּב בּתְרָבְּבְּב בּתְרָבְּבְּבָּב בּתְרָבְבּרָרָב בָּבְּב בּתְרָב בּתְרָב בְּבָּב בּבּב בּתְרָב בְּבָּב בּבְּב בּבּב בּתְבְּבָּב בּבּב בבּב בּבּב בּב בּבּב בּבּב בּבּב בּבּב בבּב בּבּב בּבּב בּבּב בּבּב בּבּב בּבּ

אל לועמד does not mean she stepped in, entered (S) or she stood (so AV = I stetit) but she waited; cf. 6, 5; 7, 7 and our stay = Lat. stare, Arab. וֹבֹּן (Kings 174, 27; cf. n. on העביד, 4, 5). To stay means to come to a stand, stop, wait, remain. Shakespeare says: a servant that stays upon me; cf. העביד לפניה (4, 5) also מעביד (לעבוד) בינ ולא הספון לעבוד) and Josh. 3, 16 (דעבודן; cf. Ger. stauen).

את הבית הבים does not refer to E (as S states) but to the royal throne; ככה בית המלך refers to E, but not בית המלך. The throne was opposite the entrance, so that the King, seated on his throne, could see who was waiting in the forecourt.

(2) א עכודת is a circumstantial accusative; see Kings 136, 37; 298, 3; and below, vv. 9. 14: שבוח ; v. 13: יושב ; 6, 12: אבל וחפוי ראש ; רובר אל עשו אחיך; הנה שנעתר את אביך נודבר אל עשו אחיך; הנה שנעתר את אביך נודבר אל עשו אחיף;

Is. 6, 1: ואראה את אדני ישב על כפא רם רנשא; Is. 6, 8: אשמיע ; את קול אדני אמר

The rendering of התכן in I osculata est is unwarranted; ביין אורות .

- (3) The אום וה בתשקב ווא in indefinite (GK², § 137, c) = what (ever) thy request, even (if it should be) half the kingdom, it shall be granted to thee. At בעל אום שביש שביש שביש שביש שביש שביש הוא בעל לבלים בעלים ב
- (4) \mathfrak{M} ל is preferable to \mathfrak{T} לכון; contrast לכון (v. 8). For ובערתי see n. on ונערתי (4, 16).
- (5) The view (AoF 3, 36) that 5, 5–8 is merely an erroneous repetition of 7, 1 is gratuitous.
 - (6) £ שׁלַחָּדְ must be read שָׁלָחָדְ; see last n. on 2, 15.
- (7) The ; at the end of this verse corresponds to our —. There should be a dash, not a colon in K's Textbibel; also the Athnah in Legal (v. 8) is equivalent to a dash. E starts to tell the King what her petition and request is. She begins: My petition and request—then she hesitates and decides to wait another day; she therefore invites the King to dine with her a second time when she will answer his question (so, correctly, B and Wd). The idea, that it would be better to wait another day, comes to her while she adds the humble qualification: if the King is kindly disposed toward me, and if it seem proper to the King to grant my petition and to accede to my request.
- (8) The last clause of v. 8, רְבְּרֵךְ הִבְּלֶּלְ, shows that the explanation given above is the correct interpretation of vv. 7. 8. If this last clause were omitted, we might interpret: My request is (= all I ask is simply) that the King dine with me again. S supplies in his translation after my request:—besteht darin, following 3 petitio mea et preces sunt istae (just as LB and AV supply is at the end of v. 7) but in the nn. he gives the correct explanation; cf. n. on 4, 7.

אָנ מָהַר (בּּבּיבּי) is generally read monhhar and supposed to be a

^{*}In BDB 563b pm is connected with Assyr. maxru, front; but front means past, and back = future; cf. SFG 15, n. 3.

אשר לבש בו הבילך הבולן הבולן הבולן הבולן הבולן הבולן הבולן הבולן אושר אחר אחר אחר אחר ווא is impossible; all that wherewith he had advanced him (B: alles das womit ihn der König gross gemacht) would require the insertion of ב after אשר לבש בו הבילך; כל. בדים היים בין in 9, 22. Cases like אשר פרהן in 9, 22. Cases like אשר פרודור אווים וואר ווארים ו

- (12) אַל הֹא (אָרוֹאָ לֹה בּוֹלְבּיּלְ כּרָ. SG², § 279, A) means invited by her (so Wd) not to her (LB, AV, S) = \mathbb{Z} לוחה (Ruth 3, 10) and n. on 4, 3.
- (13) את אשר אם בכל עת אשר means as long as (LB, AV, S, K) not whenever (B). פינר אינ אינ אינ is construct state before the relative clause; cf. בקרם אשר (4, 2; 8, 17) and Kings 285, 5.

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 \mathfrak{G}^{V} reads καὶ εἶπεν τῷ διδασκάλῳ αὐτοῦ εἰσφέρειν κτλ, but M is more original. \mathfrak{G} τῷ διδασκάλῳ αὐτοῦ (cf. Pur. 7, 21) is just as secondary as the clause ὅτι θεὸς ζῶν μετ' αὐτοῦ at the end of v. 13, or καλῶς ἐλάλησας in v. 10, or καλέσατε αὐτόν instead of אבר (۽ אבר), \mathfrak{T} ingrediatur) at the end of v. 5.

דברים (כ דיובית) is a gloss (so, too, J) derived from 2, 23 and 10, 2; cf. n. on 8, 14 and the remarks on the gloss אַבָּרָ , Nah. 31.

- (2) Similarly בשברי הסך is a scribal expansion based on the received text of 2, 21. *Cf.* the scribal expansions in 2, 3. 8.
- (3) In ניה יקר ונדולה the two nouns are genitives depending on (3 quid, pro hac fide, honoris ac praemii M consecutus est). In the same way we find in the cuneiform account of the Deluge, l. 174: â'ú-ma ûçî napišti, what soul has escaped? cf. Arab. رجل áiiu rájulin, what man? (WdG 2, 220). Consequently we must read the ideograms at the end of ll. 82. 83, and 68 of the Flood tablet as genitives (not accusatives, HW 556a; nor nominatives, KB 6, 234) viz. mîma îsû ecênši xurâci, i. e. I loaded her (the ship) with all the silver I had, I loaded her with all the gold I had; lit. (with) whatever I had I loaded her of gold; eçênši = açênši from çênu = נעל. Heb. אַט (Gen. 45, 17) is an Aramaism; cf. ווה Gen. 40 (see Nah. 25, 2). The passages in Gen. 40. 45 belong to the Ephraimitic Document. AG², 303 translates ecênši: I filled it; for the epenthesis of the ê in ecênši see my Assyr. E-vowel, p. 28; cf. AG², 266. 94. In the same way we must read in 1.68 of the Flood tablet: III šar cabe naš sussulša içábilû šamni, i. e. three σάροι of (sesame-) oil (see Pur. 30, 39) carry her stevedores (lit. κανηφόροι, basket-bearers; cf. also Delitzsch, Mehr *Licht*, p. 39).
- (4) For בא להצר read אל־הצר; the omission of the א is due to haplography; see Ezra 30, 27; Kings 245, 35; ZDMG 61, 289, 40.
- (5) For עבר (ע באר), א אבר) waiting (not standing, AV standeth) see n. on 5, 1.
 - (6) For מה לעשות cf. n. on 1, 15.

(7) The prefixed nominative absolute, at the end of this verse, אים אשר איד אשר, does not reflect the verblendete Überstürzung of H, as Wd supposes; this construction is by no means abrupt (B) in Semitic; cf. GK²⁷, § 143, c, footnote; WdG 2, 256; SG², § 317; Dillmann, Ethiop. gr.², p. 446 (Eng. translation, p. 505).

רי לבישו ביה ית ₪) אשר לבש בו המלך (₹ אשר ביה ית כל (א) For the phrase בי לבישו ביה ית למלכותא (א) see n. on כל (אלבא ביוניא די על למלכותא

(5, 11).

The last clause of this verse, ואשר נתר בולכות בראשו, is a tertiary scribal expansion, derived (cf. n. on 8, 14) from the secondary addition in 8, 15 (ועטרת זהב גדולה) and אשר is a quaternary gloss. If we omit אשר, the suffix in בראשון refers to the man who is to be honored (just as the Maccabean prototype of M, Jonathan, was honored by King Alexander Balas; see 1 M 10, 20. 61; Pur. 6, 35; cf. also third n. on 9, 16) but בראשו בראשו can mean only on whose head (referring to the horse) a golden crown has been placed (so au, B, K, Wd, S). In au ודי איתיהב כלילא דמלכותא ברישיה the suffix refers to the horse, the clause being coordinated to the preceding relative clause (ביומא דעל למלכותא) די רכב עלוי מלכא (ביומא דעל למלכותא). I, LB, and AV, however, do not refer the suffix to the horse: I et (homo debet) accipere regium diadema super caput suum, LB (den Mann soll man herbringen) dass man die königliche Krone auf sein Haupt setze, AV and the crown royal which is set upon his (scil. the King's) head (this would require transposition of אשר נתן: — וכתר בלכות: אשר נתו בראשן). Att אשר נתו בראשן on the head of M seemed too gross an exaggeration; cf. n. on the gloss יבים רבים (1, 4). If the final clause, ונתן כתר נילכות in בראשר, were original, we should expect a reference to ובראשו in v. 10, after קה את הלבוש ואת הסוף; also in v. 11. It is possible that this gloss ונהן כתר בילכות בראשו stood originally after והלבשו is, of course, perfect מתן is, of course, perfect Niffal, not impf. Qal (Maurer) for [77] (see Judges 57, 42). Nor is it necessary to read ריפתן or ריפתן (B) for בתן, especially if this gloss stood originally after 'והלבש וגר'. In ®v this clause is omitted; in ©s a hand of the 7th cent. has added in the margin (after the clause the correction καὶ δοθήτω διάδημα βασιλείας έπὶ τὴν κεφαλὴν αὐτοῦ.

 au בשלים אינים בשנים בשנים. The incorrect plural forms בשלים &c are due to the preceding הפרחביים. The author no doubt believed that M did not merely superintend these functions, but that he performed them himself; cf. especially \mathbb{T}^2 (260, 23). The statement at the end of c. 5, עשר הכין (cf. also אשר עשר, הבין and אשר הכין in 7, 9. 10) is somewhat different.

את הגיר (דרוב הגיר) is the forum of the city (Keil) not the place before the royal palace (Schultz, B, Wd). M was led on horseback through the City, not through the Acropolis; cf. last n. on c. 3. This forum may have been before the Acropolis which contained the royal palace, but not immediately before the royal palace.

(10) For היןשב בשער המלך (€ qui sedet ante fores palatii) see n. on 2, 19.

The question raised by J. D. Michaelis, Had the King forgotten that all the Jews were doomed to destruction? is easily answered. The King might have honored M, even if all the Jews were to be massacred in a few months; a soldier (or sailor) may be decorated before he is put to death. But the King had probably decided to discard H and his sanguinary policy, as soon as he learned from the official records that M had saved his life, not H. The order to honor M, which he gives to H, is the first instalment of the punishment he intends to mete out to H (cf. n. on 7, 7). Nor is it reasonable to ask, How did the King know that M was a Jew at the King's Gate? This was probably stated in the records; if not, the attendants of the King could easily supply this information, just as Harbonah told the King that H had put up a stake for M. If the King asked, Who is this M? some one was no doubt present who could answer: He is a Jew (who has a stand) at the King's Gate. But M may have been a familiar figure in Susa, so that he was known to the King. Cf. nn. on 2, 10. 11; 3, 14.*

- (12) פּי κατὰ κεφαλῆς for אודעטן על רישיה הפרי ראש. א כותעטן על רישיה, א operto capite) is corrected in σ̄s to κατακεκαλυμμένος κεφαλήν. J's conjecture, that the original text was not רוש, is destitute of all probability.
- (13) The Dagesh forte conjunctivum (GK², § 20, k) ויאבררילן is due to the enclitic character of ל; cf. the Dagesh in אקרבודיםא &c for אקרבודיםא (Cant. 73, ad Cant. 3, 2; Proverbs 67, 41) also Arab. לעם או fi-kúlli-mâ 'âmin; לעם או קמונות קמונים לינות או alîúmma, with great difficulty; فاما الناس ما حاشا قريشا

^{*}I believe, of course, that E is entirely fictitious (see Pur. 21, 35). I merely try to defend the author of E against unwarranted criticisms of modern expositors (cf. e.g. no. on 2, 10; 3, 14; 7, 7; 8, 11.13; 9, 3) just as my paper on Jonah's Whale (cf. AJSL 23, 255) in the Proceedings of the American Philosophical Society, vol. 46, pp. 151-164 (1907) is not a vindication of the historical character of this Sadducean apo'ogue (about 100 B.C.) but a refutation of some unfounded objections raised by modern students of the Bible.

fa'ámma 'n-nâsu-mâ* ḥâšā Qurajšan (WdG 2, 224, D; 276, B; 343, B) &c. The Dagesh orthophonicum (GK²; § 13, c) in רוכל־כֹּל (cf. 7, 3: אמריבור) is different. For enclitic words in Heb. see Nah. 19; cf. VG 70, below; 94, l. 4. Contrast ZAT 3, 17-31.

We need not suppose that H's wife and his friends were familiar with the Scriptural passages concerning the Amalekites (Ex. 17, 16; 1 S 15, 2-7; Gen. 32, 26, &c). A person who lived in Susa might have seen with his own eyes that it was hard to accomplish anything against a Jew. Cf. the parallels between E and the Book of Nehemiah referred to at the end of nn. on 3, 1.

(14) For the $Waw\ apodosis\ in\ 'נודם בידברים עמון וסריסי (<math>f$. Job 1, 16, 17, 18 (עוד זה בידבר וזה בא) and n. on כדי (1, 17).

7

- (2) For the gloss ביום חשני (פֿ v $\tau\hat{\eta}$ δευτέρ $_{q}$ $\hat{\eta}$ μέρ $_{q}$, עריינא see n. on 2, 14.
- (3) The preposition in THATA (so, too, ST) and Install is not the sessentiæ (see Numbers 57, 46) as Wd supposes; nor have we the essentiæ in [22] (4, 16). At the means simply at my request (so AV) just as [1, 12] means at the command. This is a variety of the instrument; in this connection means through the force of; cf. our in or by virtue of and by order &c.

 (8) δοθήτω ἡ ψυχὴ τῷ αἰτήματί μου; I, freely, dona mihi animam pro qua rogo.
- (4) fম নুসা (so, too, হ) is Aramaic; ef. the last but one paragraph of nn. on 1, 8.

*Ma in such cases must be connected with the preceding word, not with the following . Also in Also in

the gates shall cost him his youngest son (see the translation of this passage in the Polychrome Bible and cf. above, n. on 4.7). To annoy the King would be too high a price for the punishment of this enemy; the enemy is so utterly worthless that it would be a pity to give the King the slightest annoyance on his account. This statement implies the greatest respect and consideration for the King, and the utmost contempt and hatred for H. \mathbb{Z}^2 renders correctly: The noun with means not only zeal, but also annoyance; The noun with means not only zeal, but also annoyance; Deut. 29, 19; Ezek. 5, 13; ψ 79, 5).

The مّعه كرم كرن مورية does not mean damage, but annoyance. It corresponds to Arab. غنو náziqa, to be easily angered and easily pacified (طاش وخفّ عند الغضب). The noun عنوا nazâqa means a swell of sudden anger. a fit of disappointment or anger, a huff. Also Assyr. nazâqu (impf. izziq) means to disturb, trouble, harass. Barth's combination of جزية with نقص náqqaça, to injure is wrong (cf. BA 3, 81).

Dan. 6, 3, ΣΤΕ ΚΊΤΕΙ Κ΄ ΔΟΣΤ΄, does not mean that the King should have no damage, but that the King should not be annoyed. troubled (with the administrative details of the government). Θ renders correctly: ὅπως ὁ βασιλεὺς μὴ ἐνοχλῆται. ∃ et rex non sustineret molestiam, LB und der König der Mühe überhoben wäre. Behrmann's rendering, ne quis rex detrimenti capiat, which is endorsed by Marti, is incorrect. Ṣ translates: (coal [] (coal []), that they (the satraps) should not annoy the King; [] (coal []) means not only to do harm, but also to annoy, molest, irritate.

In Ezr. 4, 13 price means: she (Jerusalem) will give the great King (cf. ZDMG 61, 289, 17; Nah. 30, below) trouble. Jerusalem cannot injure the great King, but the city may give him trouble. The clause price level corrections certainly does not mean: thou shalt endamage the revenue of the Kings (AV). Ey has here καὶ τοῦτο βασιλεῖς κακοποιεῖ. 3 et usque ad reges haec noxa perveniet. 5 level corrections LB und ihr Vornehmen wird den Königen Schaden bringen; but E reads 1 Esdr. 4, 13: καὶ πρὸς τούτοις βασιλεῦσιν ὀχλήσουσιν (cf. end of next paragraph).

In Ezra 4, 15 בלכן רבדינן means, not hurtful (AV) but troublesome for the great King (ὁ μέγας βασιλεύς) and the provinces (the satraps) and בלכן בילכן at the end of v. 22: to the trouble (or annoyance) of the great King (not to the hurt of the kings; so AV). At a the meaning revenue, but an adverb with the meaning eventually, finally, ultimately. So has in Ezra

4, 15: κακοποιοῦσα βασιλεῖς καὶ χώρας (so, too, \mathfrak{G}^L 1 Esdr. 4, 15; but Ezra 4, 15: βασιλεῦσι καὶ πόλεσιν ἐνοχλοῦσα; so, too, \mathfrak{G}^V 1 Esdr. 2, 19) and at the end of v. 22: εἰς κακοποίησιν βασιλεῦσιν; but \mathfrak{G}^L has here εἰς τὸ μὴ ἐνοχλεῖσθαι βασιλεῖς, and in 1 Esdr. 4, 22: τοῦ ὀχλεῖσθαι βασιλεῖς, cf. \mathfrak{G}^V 1 Esdr. 2, 24 εἰς τὸ βασιλεῖς ἐνοχλῆσαι (see below).

In the present passage פי renders בנזק המלך: —: כי אין הצר שוה בנזק οὐ γὰρ ἄξιος ὁ διάβολος τῆς αὐλῆς τοῦ βασιλέως. J restores the Heb. text on the basis of this corrupt translation as follows: כר ארך השיםן שורה This may be archaic Hebrew, but even Saul would not have understood it without the help of the witch of En-dor (cf. n. on 8, 1). \mathfrak{G}^{V} $a\vec{v}\lambda\hat{\eta}s$ is also supposed to be a corruption of $\partial\rho\gamma\hat{\eta}s$, but it is difficult to see how ὀργῆς should have been corrupted to αὐλῆς; cf. the remarks on the emendation κλήρων for ὑμῶν in nn. on 3, 7. C 197 thinks that aὐλη̂s represents a Grecized form of עולא, injustice. The original reading may have been the abbreviated genitive of oxlnois, trouble, λαι ίνα μη λυπήσω τὸν κύριόν μου gives the sense of the passage correctly. but freely. I nunc autem hostis noster est cujus crudelitas redundat in regem (i. e. whose extreme cruelty will reflect on the King) is a mere guess. LB so würde der Feind dem Könige doch nicht schaden is entirely wrong; nor is the rendering in K's Textbibel any better: da aber der König geschädigt werden soll, so verdient der Widersacher nicht geschont zu werden. In عند المعادية المعا participle Le seems to be a corruption, not of Le, as B-R suggest, but of № ; \$ has № = יווה in 3, 8, but أحد in 5, 13. עניקא ארום לית מעיקא בוניקא דבילכא. All these various renderings presuppose no different text. עוניקא seems to be a transposition of ארנזיקא; cf. conclusion of n. on ארנזיקא (8, 10).

אין הצר שוה בנוק הבולך is correct and means: for the enemy is not worthy of troubling the King, i. e. the enemy is so contemptible that it is not worth while to trouble the King on his account. All the emendations proposed are unnecessary. Oettli's conjecture, all the emendations proposed are unnecessary. Oettli's conjecture, salvation (from this destiny) is not worth the damage of the King (endorsed by Wd) is gratuitous and illogical. Nor can we accept O's emendation הצר שוה for הצר שוה (S: solches Bedrängniss wäre nicht hinreichend den König zu betrüben). GB¹⁴, s. v. שוה conjecture, this should be dass der König (seinetwegen) behelligt wird.

The rendering of AV, although the enemy could not countervail the King's damage, has recently been defended by W who says (W 18) that

the meaning of our passage is, H would not be able to reimburse the King for the damage (loss of taxes &c) he would suffer, if he permitted H to exterminate the Jews. W 24 calls attention to the fact that there were a great many Jewish publicans in Egypt, and that the King (Euergetes II) would have suffered great loss, if the Jewish farmers of the revenues had been exterminated together with their coreligionists. But if the property of the Jews had been confiscated, the King would have received, not only all the taxes collected by the Jewish publicans (including their commission) but also their accumulated wealth; see also Pur, 28, 15.

(5) א ריאבור 2° (so, too, \mathcal{T}) is superfluous. $\mathfrak{G}^{\mathsf{v}}$ has simply $\epsilon \hat{l} \pi \epsilon \nu$ δè δ βασιλεύς Τίς οὖτος κτλ.

(6) אוש צר הרע הדר הרע הדר מספר does not mean The adversary and enemy is this wicked H, so AV; LB der Feind und Widersacher ist dieser böse Haman (similarly S and K). This would require the article, האריב הרא הבן הרע הוה; cf. GK^{27} , \S 126, k; \S 116, q. \mathfrak{G}^{V} $\tilde{\alpha}\nu\partial\rho\omega\pi$ os $\tilde{\epsilon}\chi\partial\rho$ os $\Delta\mu\alpha\nu$ o $\pi\nu\nu$ over onitting יצר \S in \mathfrak{G}^{S} a corrector has prefixed $\tilde{\epsilon}\pi(\beta \nu\nu\lambda)$ sait to $\tilde{\epsilon}\chi\partial\rho$ 3 hostis est inimicus

E had invited H to the banquet in order to be able to give the King this answer. If she had accused H in his absence, the grand vizier would have had a better chance to defend himself (cf. C 168). Here he was confronted with the Queen, and he collapsed, not because he had tried to exterminate all the Jews, but because he knew the King was aware of the fact that M, not H, had saved the King's life, and that H's hatred against M and the Jews was chiefly due to his apprehension lest the trick to which he owed his sudden elevation might become known to the King (cf. n. on 3, 4). The situation was all the more desperate after the Queen had told the King that she was a Jewess and the foster-daughter of M who had saved the life of the King.

אניים means he was surprised, taken by surprise, overtaken (Ger. überrumpelt) not he was afraid (so AV). Arab. יאבים means to happen unexpectedly, to come or fall upon a person suddenly and unexpectedly (אבּבּל בָּאַב). The noun אַבּיב denotes a surprising event, a sudden attack. פּיִּע בֿיִמּמְאַלָּח, which is used in 4, 4 for דְּתְחַתְּלֵעְלָּחָן; so, too, in 4, 4 for דְתְּתְּתְלֵּעְלֵין : so, too, in 4, 4 for דְתְּתְּתְלֵּעְלֵין : פּיִּעְתְּעָרָיִם : פּיִּעָרָ בּיִּעָרָ בּיִּעָרָ : פּיִּעְתְּעָרָיִם וּשִׁרְּעָבִיִּרְם : פּיִּעְתְּעָרָיִם : פּיִּעָרָ בּיִּעָרָ : פּיִּעְתְּעָרָיִם : פּיִּעָרָ : פּיִּעְרָבִירָם : פּיִּעָרָ : פּיִּעְרָבִירָם : פּיִּעָרָ : פּיִּעָרָבְּיִרָּם : פּיִּעָרָם : פּיִּעְרָם : פּיִּעָרָם : פּיִּעָרָם : פּיִּעְרָם : פּיִּעָרָם : פּיִּעְרָם : פּיִּעָרָם : פּיִּעָרָם : פּיִּעָרָם : פּיִּעְרָם : פּיִּעְרָם : פּיִּעְרָם : פּיִּעָרָם : פּיִּעְרָם : פּיִּעָרָם : פּיִּעְרָם : פּיִּערָם : פּיִּערָם : פּיִּערָם : פּיִּערְם : פּיִּבְּיִים : פּיִּערְם : פּיִּבְיּים : פּיִּבְּיִים : פּיִיבְּיִים : פּיִּיְים : פּיִּיְיְיְיִים : פּיִּיְיְיִים : פּיִּיְיִים : פּיִיְיִים : פּיִּיְיְיִים : פּיִיּיְיִים : פּיִּיְיִים : פּיִיְיִייְיִיְיִים : פּיִיְיִייִייְיִים : פּיִּיְיִייְיִייִּיִייִייְיִייִּיִייִייִייִּיִייִייִייִייִייִּי

(7) For the pregnant construction, cf. the last paragraph of nn. on 4, 4. W's conception of this passage is entirely wrong. It is perfectly natural that the King leaves the room and goes to the garden. In the first place, he was very much incensed and did not like to give vent to his anger in the presence of the Queen; many a man who is enraged will get up and leave the room rather than speak out in the presence of his wife. Moreover, the King wanted to have time to think the situation over. H was grand vizier and had no doubt a number of powerful adherents; so he could not be disposed of without due consideration. B states that the King went to the park um in der freien Luft die erste Hitze des Zorns verrauchen zu lassen und zu überlegen, welche Strafe über H zu verhängen sei. The King's suspicion had been aroused as soon as he learned from the official records that M, not H, had discovered the conspiracy (cf. n. on 6, 10). The

statement that the King left the room and went to the garden, is not a grober und geradezu unerklärlicher Compositionsfehler (W 18; contrast C 181, below). In a dramatic performance (see Pur. 38, 31; 12, 1) the audience would wait in breathless expectation for the reappearance of the King. When the King returned, he knew, of course, that H had no idea of assaulting the Queen; his remark, Is he going to assault the Queen while I am at home? is a cruel jest (C 200 calls it tödtende Ironie). It showed how the King was disposed toward H (C 200 says: In diesen furchtbar ironischen Worten lag H's Todesurtheil).

For גבה הביתו see nn. on 1, 5.

For تردة, remained (not stood up, AV; $\mathfrak Z$ surrexit; $\mathfrak Z$ see n. on $\mathfrak Z$, 1.

אלין read אלין; see n. on 1, 17. מלין במסב במב בי אלין; ארום אסתקפת עלודי בישתא מלות מלמא ארום אסתקפת עלודי בישתא מלות מלמא איני.

(8) The pointing 'bi implies that H threw himself at the feet of E (cf. 8, 3) when the King returned. The translation had thrown himself (AV was fallen, S war niedergefallen, K war niedergesunken, I reperit. Aman super lectulum corruisse) would require the pointing 'bi; for the pluperfect cf. n. on 1, 9. The participle is more dramatic. Also by is participle, not perfect.

להחזים ברגליה (but not insert) שנל המשה we may supply סר לרגליה; cf. רתהוק ברגליו (2 K 4, 27) and ἐκράτησαν αὐτοῦ τοὺς πόδας (Matt. 28, 9) also בר (ψ 2, 12) kiss the ground = Assyr. qáqqara núššiqû (AJSL 19, 134; ZDMG 58, 630, n. 36). See e. g. KB 1, 28, 28; 32, 37: šepê'a içbatû-ma arîmšunûti, they clasped my feet, and I pardoned them; KB 2, 178, 19: unaššią šepė'a rėmu aršîšû-ma, he kissed my feet, and I granted him mercy. If E was recumbent on a dining couch, H had to bow down אל הכמה, if he wanted to clasp, or kiss, the feet of the Queen. A man may kiss the hem of the garment of a lady to show his humble devotion to her; but her husband may misinterpret it. S's rendering vor dem Diwan is inaccurate. If H had fallen down before the couch, the King could not have made his cruel jest. Heb. 57 cannot mean before; it might mean close to, hard by; cf. GB¹⁴ 534^b, 3, c. This על שלהן is different from על (cf. our phrase to sit over a meal) &c (Kings 134, 27). If a man sits very close to a lady in a crowded car, he sits almost upon her. \$\mathcal{S}\$ has in 8, 3 ותפל לפני רגלין for ותפל לפני רגלין. For ביטה = lectulus convivalis (Talmud. בנסב) see BL 68.

For הגם לכבוש את הטלכה עמי בבית see conclusion of first n. on v. 7; בס corresponds to the Ger. etwa gar (so, correctly, S) cf. etiam (Cic. Tusc. 2, 7, 17) and האך Job 40, 8; Gen. 18, 13. 23; Am. 2, 11.

לכבוש is not inf. with the prefixed preposition 5, but impf. with prefixed emphatic 5; see *Proverbs* 52, 11; AJSL 22, 201, l. 18; contrast GK²⁷, § 114, i, note 1; see also my paper on the *scriptio plena* of emphatic la- (מלא) in OLZ 10, 305, and the remarks on Hag. 1, 9 in nn. on 3, 7.

W 18 remarks, the King does not say the Queen, which would be more correct and more impressive, he says: soll denn dem Weibe in meinem Hause Gewalt angethan werden? It is true that \mathfrak{G}^{VL} have τὴν γυναῖκα, but ff has ΤΩΤ΄ ΤΝ; so, too, TSI. On the other hand, \mathfrak{G}^{V} has ἡ βασιλισσα in 1, 19 where the omission of this title in ff is intentional.

הדבר הדבר refers, of course, to the cruel jest of the King (see conclusion of first n. on v. 7) not to a special command to execute H, as B supposes; the order to put the grand vizier to death is given at the end of v. 9 in the words הלהן עלין.

(9) For הרבונה see nn. on 1, 10. According to \mathfrak{G}^{v} the eunuch who suggested the impalement of Haman was not הרבונה, but $\mathsf{Bovya}\theta a\nu = 1$ who had been impaled according to 2, 23; see n. on 2, 22.

הכה של does not mean Huc accedit quod (S). It implies an ellipsis, just as the בי מבי מבי (Ruth 2, 21) I might also state that, or in אבר in אבר ווא (Gen. 3, 1) which corresponds to our by the way or a propos; cf. also אבר ווא הוא הוא in 5, 12. Harbonah thinks H is a propos; the ought to be impaled, and we have not only a malefactor worthy of impalement, behold! there is also (בן נוער של impalement, behold! there is also (בן נוער של impalement) by Why, we have again an ellipsis: Why, there is the pole means originally: Why don't you impale him? There is the stake &c.

^{*}H's pole is a May-pole; see Pur. 11, 23; BL 102.

The stem בבל means to complete, to mature, to wean, to do; it may mean to do good or to do evil (cf. 1 S 24, 18) but, as a rule, it means, in Hebrew, to do good; cf. \$\psi \psi 13\$, 6; 116, 7; 119, 17. Arab. אביבל jamila means a good deed, a favor, benefit. In Assyrian, on the other hand, turu gimilli, to return a deed (HW 198b) means, as a rule, to return an evil deed, to retaliate. Our verb to retaliate means now especially to retaliate injuries, but formerly one could say also to retaliate favors; to retaliate a visit meant to return a call, to repay a visit. Similarly to requite may mean to recompense, to reward or to retaliate, to punish; cf. אשרבכל לכל על האשרבל לכל על האשרבל (בּבְּעַלֶּר עַל רְאָשֵׁר (בּבְּעַלֶּר עַל רְאָשֵׁר (בּבְּעַלֶּר עַל רְאָשֵׁר (בּבְּעַל עַל רְאָשֵׁר (בּבְּעַל עַל רְאָשֵׁר (בּבְּעַל עַל רֵאָשׁר (בּבְּעַל עַל רַאָּשׁר (בּבְּעַל עַל רַאָּשׁר (בּבְּעַל עַל רַאָּשׁר (בּבָּעַל עַל רַאָּשׁר (בּבָּעַל עַל רַאָּשׁר (בּבַעל עַל רַאָּשׁר (בַּבַעל (בַּבַעל (בַּבַעל עַל רַאָּשׁר (בַּבַעל (בַּבַעל (בַּבַעל (בַּבַעל (בַּבַעל (בַבַּעל (בַבַעל (בַבַּעל (בַּעל (בַבַּעל (בַבַע

The stem לבל is a secondary modification of לבל (Arab. كل) with partial assimilation of the initial $rac{1}{2}$ to the sonant nasal (cf. Nah. 31, below) and בכל is also allied to בכל: * cf. ψ 57, 3 (לאל בֹבֶּיר עלי) and Nah. 26, below; 45, below. † The original root is $rac{1}{2}$ (Nah. 35, below). Cf. also Assyr. kamâlu, to be revengeful, to resent, be indignant; kimiltu, resentment, anger $rac{1}{2}$ (HW 335b). Just as to retaliate was formerly used in the sense of to repay or return a favor &c, so the verb to resent could formerly be used in a good sense $rac{1}{2}$ to receive with satisfaction.

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^{*}For the transposed doublet [7] in Syriac see footnote to n. on v. 7.

[†]Just as we find both למל in Assyrian, so we have also both pfru and pflu, elephant; cf. qirbu and qablu = qalbu (see last n. on 4,4).

- (3) את כיהשבתו אשר השב על היהודים is a tertiary explanatory gloss to the preceding את רעת הבין האנני; it is derived from ישוב ניחשבתו הרעה אשר השב על היהודים in the secondary addition 9, 25; cf. nn. on v. 5. For the prefixed Waw explicative see the remarks on אונים (1, 10) and n. on 1, 17; cf. also n. on 8, 6. For scribal expansions derived from parallel passages see n. on v. 14.
- (5) \mathfrak{G}^{v} omits וכשׁר הדבר לפני הבילך וטובה אני בעינין. This is corrected in the margin of \mathfrak{G}^{s} . \mathfrak{IS} omit וטובה אני בעינין, \mathfrak{S} transposing clauses 2 and 3. The fourth clause, וטובה אני בעינין, does not imply that E takes a personal interest in the matter (as S supposes) but it is a coquettish climax, equivalent to our *if you really care for me a little*.

The clause בות המנו בן המדחא האנגר (ג ביים: אינון ביים (ג ביים) is a scribal expansion interrupting the connection between אינון and מינון מינון (which may be impersonal; cf. n. on v. 10). It is derived from the end of v. 3.

The idea (AoF 3, 3, below) that the final ז in אבדן is due to Persian influence is just as fanciful as the explanation of בית; see conclusion of nn. on 1, 5. The constr. of אבדן should be אבדן, not אַבִּדְּיָ, similarly the constr. of שלחן should be שלחן, not שלחן; cf. nn. on (1, 5) and שרבים (4, 11).

- ישוב (7) The clause ישוב ביהודים על אשר שלה ידו ביהודים על ראשו is a gloss, just as ישוב (9, 25) is not original. The King did not give the order: תלהן עלין (7, 9) because H had planned to exterminate all the Jews in the Persian empire; this plan had been sanctioned by the King. H was impaled because he had deceived the King (cf. second n. on 6, 10). The alleged assault on the Queen was merely a pretext (cf. n. on 7, 7). The gloss על אשר שלה is derived from 9, 25 just as the scribal expansions in vv. 3 and 5.
- (8) M על היהודים (so, too, S) means, of course, concerning the Jews (סבין יהודאין Ews (סבין יהודאין ש) not to the Jews (B). LB and AV for the Jews.

S in Betreff der Juden. Wd says, מל הוהורים may mean in Betreff der Juden or an die Juden; he thinks this equivocal phrase is intentional inasmuch as the letters were sent both to the satraps concerning the Jews and to the Jews themselves. But this view is erroneous; cf. third paragraph of nn. on v. 9.

\$\infty\$ has for בטב and מחלד and בשם:—ἐκ τοῦ ὀνόματός μου and τῷ δακτυλίφ μου, but fft is no doubt more original. J, of course, prefers \$\infty\$.

אין, and the החבור מחבול and the של before החבור, and reads בתוב instead of כי כתב (cf. n. on קרד, 1, 16) so that אין appears, not as predicate to בתב, but as a relative clause (פּבָּי) coordinated to the preceding relative clauses. Schultz misinterpreted אין להשיב in the same way: the new letters sent by M are to be just as irrevocable as the letters sent by H.

א בותה is not possible in a coordinated relative clause (J). Read מות as in 3, 12. If שורם were correct, we might feel tempted to read it מות as a pass. part. = Arab. . ו pointed out in BA 1, 180 that نفعول for نفعول was originally a Nif'al form, the initial m being due to the analogy of the participles of the other derived conjugations.

(9) V. 9 containing 43 words (192 letters) is the longest verse in the כתובים, longer even than its anti-Jewish pendant in 3, 12.

For לות יהודאין אל (על יהודאין), \mathfrak{G}^{v} פֿיףשׁסְסָּס, 'Iovôaíous) read, following \mathfrak{S} , על הרי', as in the preceding verse; ef. nn. on 7,7 (עלין) and 1,17. This 'על ידע must be connected with the preceding

The proclamation was to be made known to all the peoples (כלרי לכל) in the Persian empire; in this way the Jews learned of it, so that they could organize armed resistance to defend their lives and protect their property. M learned what had happened, when H's decree was published in Susa (4, 1) although H had, of course, sent no special message to M. Contrast רישלה ספרים אל כל היהודים in 9, 20.

The gloss ואל היהודים ככתבם וכלשונם, at the end of the present verse, is due to the misreading אל היהודים instead of 'על היה'. The Jews have always adopted the language of the country in which they settled; the Persian Jews understood Persian, just as the Alexandrian Jews spoke Greek; it was not necessary to write to them in Heb. or Aramaic; cf. n. on last clause of c. 1.

(10) The verbal forms וישלח, ויהתם, מוים are impersonal; cf. remarks on אַשר (v. 5) and הַבּּיל (3, 7). \mathfrak{G}^{v} בֿיְרָהָמֹשָּׁה, בֿיּ לְּהָהִנּיּלִם, and בֿצָּמּ π έστειλαν; but it is not necessary to read דְּיַבּתָר, although \mathfrak{S} renders בּאַבים; nor need we read (with J) וְיִשׁלָהן.

For Dry, couriers see n. on 3, 13.

וה בכוכים is an explanatory gloss to the following רכבי הרכש Another glossator has added the Pers. term בני and, and is a tertiary explanation of this antiquarian gloss; cf. v. 14 where ביד הרצים בסוסים ולכבי is omitted. 💇 has for בני הרמכים simply διὰ βιβλιαφόρων (3 per veredarios) and at the beginning of v. 14 & substitutes for הרצים רכבי the term of iππεις (I veredarii celeres) but a corrector has added in S: καὶ ἐπιβάται τῶν πορίων οἱ μεγιστᾶνες. \$ omits the gloss בסוסים, and substitutes for the antiquarian gloss, giving the Pers. name of the royal horses, a Pers. word for the couriers: -; المنا معم المعتاد الم explicative in cf. n. on 1, 17. LB reitende Boten auf jungen Maulthieren, AV posts on horseback, and riders on mules, camels and young dromedaries. According to Ed. Meyer, Geschichte des Alterthums, 3, 67 both בני הרבוכים and בני הרבוכים refer to the couriers, not to their horses; but this is erroneous. J considers בסוסים a ridiculous combination; but modern couriers often travel on horseback (or in automobiles) although *courier* means originally *runner*. We also have now *mounted infantry*.

means racers; this might mean race-horses or swift dromedaries; but Herod. 5, 14; 8, 98 favor the meaning race-horse; see Kings 80, 45. פֿרבש הוא יולרכב instead of לרכש (1 K 5, 8) is not good; no scribe would have corrupted יהלם into יהלם; cf. remarks on the emendation κλήρων for ὑμῶν in nn. on 3, 7. Heb. של, property means originally mount = animal for riding; cf. Assyr. rukûšu (see Ezra 57, 38) whereas Syr. בנינו means originally property and then especially animal for riding. In Mic. 1, 13 רחם המרכבה לרכש is corrupt; it cannot mean bind the chariot to the swift beast; but the meaning of the passage may be: Abandon the chariot for the racer, i.e. try to get away as quickly as possible, not in a chariot, but on the back of a swift horse. משי may be a corruption of although the reading of £t is confirmed by $\mathfrak{G} \psi \circ \phi \circ s =$ ברן (not = בנון (not = בנון הוברן) as Marti supposes). ه المرا بافعا היאסר יוסה מרכבתו = בשם פיןפבאה . Heb. דיאסר יוסה מרכבתו to cast down may mean to cast off; cf. השליך 2 K 7, 15; Eccl. 3, 6, and דרשעים ביי 2 א 7, 15 (Ex. 23, 11).

אַרְעִרנִים is derived from Old Pers. khšatra, dominium; so it means dominicus. Instead of הַאָּרִשְׁרָרִים we must point רָאָרִשׁרִרִים (cf. n. on 3, 12). This was the name of the horses kept for the personal use of the King (cf. 6, 8: עלין הבעלך). The horses (saddle horses and teams) kept by a landed proprietor for his personal use are often called in Germany Herrschaftspferde (i. e. seigneurial or manorial horses) in distinction from the Wirthschaftspferde, i. e. the farm-horses, work-horses, &c. B (436, 3) correctly states: Wir müssen wohl an herrschaftliche Pferde denken, welche in königlichen Gestüten gross gezogen wurden; cf. the Ger. Trakehner. ערטילי ערטילי ערטילי ערטילי ארטבלא (naked) seems to be a corruption of ארטבלא (courier, and ארטבלא במבלא (cf. footnote to n. on 7, 7) of ארטבלא במבלא (ארטילא באוניקא בא

For בני הַרְבְּלֵכִים, which would mean sons of the herdsmen (cf. Syr. אָבֶּלֵי, herdsman) we must read בָּבְיִר אָן, sons of the herds or studs, i. e. bred in the royal studs for the special use of the King. In Syriac, בְּבִּירָ means a herd, especially of horses; in the Talmud, בְּבִּירָ seems to denote a cross between a jackass and a mare, i. e. a mule; instead

†In the same way רשרם, horses must be pointed דָּשֶׁרָם, not בּיָשֶּׁרָם, the latter form (Syr. בְּישִׁרִם) means horsemen. The objections raised by Arnold (JBL 24, 45) are not valid. It is true that we use horse for horsemen.

of it would be better to read (= rămăk). Nor does Arab. ramaka denote a blood-horse, bred in a stud; in fact, it means an inferior mare. But such changes of meaning are not uncommon; the word mare means in German (Māhre) a mean or poor horse, a jade; hajîn means in classical Arabic of low origin, a mean or poor horse, but in modern Arabic it is used for fast dromedary. The etymological equivalent of knave in German, Knappe, means squire of a knight, while in modern English, knave is used for roque. J's objections against the interpretation sons of the studs are gratuitous. Cf. Fleischer in Levy's Talmudic dictionary, 4, 487b. The stem may be Semitic; it may be a transposition of cf. Arab. karîm, noble and our well-bred. The primitive meaning is dug=tilled, cultivated, cultured; see AJSL 23, 247; cf. conclusion of preceding note.

(AV, incorrectly wherein; so, too, C 217) H; S wodurch) the King had given (permission) to the Jews (cf. רבה, 9, 13, and Kings, 113, 7) not which he had given to the Jews, referring to the horses. S's statement that the King presented those horses to the Jews is unwarranted.

M) does not mean to assemble, but to organize themselves, to take concerted action. G^ν interprets this to mean χρῆσθαι τοῖς νόμοις αὐτῶν; cf. 1 M 6, 59: στήσωμεν αὐτοῖς τοῦ πορεύεσθαι τοῖς νομίμοις αὐτῶν, 10, 37: καὶ πορεύεσθωσαν τοῖς νόμοις αὐτῶν. At any rate, the idea is not that they should assemble on the day of the massacre planned by H, but that they should assemble in advance to organize armed resistance for the 13th of Adar. If they had assembled on that day, they would have been unable to protect their property. Cf. n. on 9, 2.

The phrase לענוד על נפשם (\$ ספבמע בופאהס) means to defend their lives, lit. to stand up for their lives (see Pur. 34, 1). To make a stand means to take a position of defense and resistance. The heading of c. 8 in AV correctly states: Ahasuerus granteth to the Jews to defend themselves. This is much more appropriate than the summary given in LB: Die Juden haben Erlaubniss sich an ihren Feinden zu rächen. The idea of the King is not, that the Jews may attack any one who is supposed to be unfriendly disposed toward the Jews; they only receive permission to resist any attack. The repetition of the terms used in the edict of H, להשביד ולהרג ולאבד, implies that the Jews shall be permitted to resort to retaliatory measures: if any one attempts להשביר ישמידן ויהרגן ויאבדו אתן then ישמידן ויהרגן ויאבדו אתם. If the Russian Jews had been permitted to organize themselves for selfdefense, the majority of the pogroms (see Pur. 35, 11) would never have happened; cf. n. on 9, 5. It is true that \mathfrak{G}^{V} has instead of רבר': בשם אין: - βοηθήσαί τε αύτοις και χρήσθαι τοις αντιδίκοις αὐτων και

τοῖς ἀντικειμένοις αὐτῶν ὡς βούλονται, but this is not the original Heb. text; it seems to be derived from פרצונם מרצונם (at the end of 9, 5) which is omitted in ⑤. Even βοηθῆσαί τε αὐτοῖς is not an accurate rendering of מצבור על נפעם . The Heb. phrase corresponds to Ger. Nothwehr (i. e. self-defense)* while the Greek phrase corresponds to the Ger. Selbsthülfe. Selbsthülfe (taking the law into one's own hands) may be more aggressive than self-defense.

את ' is a gloss; S: (alle) Bewaffnete (des Volks und der Satrapien). Cf. also third n. on 9, 16.

For האר הצר רים אתם הארים : cf. Num. 10, 9: הארם הארם הארים אתם : cf. Num. 10, 9: הארם הארם אתם . A participle may take a verbal suffix (cf. אתם &c, GK^{27} , § 116, f) but the substantive ארם במחסל במחסל של האל האל אחר אתם אחרים אתם האלות עלא ופילכא : C הילות עלא ופילכא : C הילות עלא ופילכא : C הארים אתם : C הארים : C הארים

S's suggestion, that we should supply בתך ליהודים after מתר המלך מהמלך is gratuitous; at any rate this addition would be just as superfluous as the second עשר after הנהה למדינות in 2, 18. It is probably due to his misunderstanding of the clause אשר נתך המלך at the beginning of this verse.

S's note, Die Lesart (מברים ארם instead of מברים ארם ist zweifelhaft, da man nicht erwarten wird, dass diese Bedränger von Weibern und Kindern werden angegriffen werden, is due to some uncorrected misunderstanding, just as the remarks referred to in n. on 4, 7. ft מברים is a scribal expansion derived from 3, 13 (see Pur. 34, 5) but S's remark, von Weibern und Kindern hatte man schwerlich Gefahr für sein Leben zu befürchten is unwarranted: a heathen woman might assault a Jewish woman, a heathen boy might attack a Jewish boy; some heathen children might kill an old Jew &c.

אר לברו לברו לברו היים ושלם לברו און is a gloss derived from 3, 13 (cf. n. on בופרם, v. 14). The phrase בופער ועד זכן is omitted by the glosssator in the present passage. So omits בופער ועד זכן even in 3, 13. On the other hand, and adds דהרים in 7, 4. In c. 3 these additions are appropriate, because all the Jews were to be exterminated, and H had promised to pay 10,000 talents into the royal treasury. Therefore all the Jews had to be killed, both young and old, women and children; and their property had to be confiscated, otherwise H would not have been able to pay the 10,000 talents. Here, however, the Jews received permission only to organize themselves and to defend their lives (לעבור על) by slaying, if necessary, all the people of the provinces who

^{*}In Moses Schulbaum's Deutsch-Hebr, Wörterbuch (Lemberg, 1881) עמירה על is given as the Heb. cquivalent of Nothwehr.

assaulted them (מבררם אוררים). They had permission only מביבום (9, 2) i. e. to lay hands on those who attempted to do them harm; they were allowed forcibly to resist a forcible attack upon their persons or property. פּ מְּשִׁי מְשִׁי (16, 20) does not mean they may be avenged on them (so AV) but they may repel them. Wd's conception that the enemies of the Jews were to be massacred without being able to offer any resistance (die Feinde der Juden sollen wehrlos von diesen umgebracht werden) is unwarranted. B-R 360 (l. 13) correctly states, the Jews were granted permission, alle welche sie bedrängen, zu tödten. Similarly S says, Den Juden wird durch ein Decret das Recht gegeben, für den 13. Adar Schutzmassregeln gegen ihre Feinde zu treffen; but he makes the gratuitous addition und dieselben mit Weib und Kind auszurotten. Even the received text speaks only of the slaying of their assailants.

Driver (LOT⁶, 486) says: If all these measures were taken in self-defense, they need no justification; but the terms of the narrative itself make it extremely difficult to think that this was the case. This statement, however, is incorrect, just as the statement that it seems impossible to acquit M of permitting an unprovoked massacre. Nor, continues Driver, can the request in 9, 13 be excused. But the gibbeting of H's ten sons and the second massacre in Susa may have been necessary in order to prevent further anti-Jewish outbreaks. The personal safety of the Queen and the Grand Vizier made it necessary in Susa to teach the enemies of the Jews a lesson.

- (14) J thinks that בדבר is a gloss to בבהלים; but it is merely a scribal expansion derived from 3, 13; so, too, the following בבבהלים (cf. footnote to n. on 2, 3). The combination בבהלים ורהובים would be an anticlimax, just as אולה שבהלים at the end of v. 15. If it were original (\$\sigma\$ has simply בהלים: we would expect שמונים: the passive participle החובים: the passive participle החובים: means pushed, urged, driven, while בבהלים means eager: in 3, 13 the couriers carried out the com-

mand of H, because they were compelled to obey his orders, even if they were distasteful to them; here the couriers are not ביבהלים, but ניבהלים, i. e. they take a personal interest in the matter; cf. n. on 2, 9. For יבהלים read בבהלים.

Also the clause הבירה בשושך הבירה (ઉ^ν ἐξετέθη δὲ τὸ πρόσταγμα καὶ ἐν Σούσοις) is a scribal expansion derived from 3, 15 (contrast B). S takes 'הולה מג as a relative clause, coordinating הולה המלך בהולה: — בדבר המלך Similarly S renders: und das Dekret war gegeben in der Königsburg zu Susa, i. e. and the decree (which the couriers were ordered to transmit to the satraps) had been given in the royal castle of Susa (K: the couriers left . . . as soon as the decree had been given in the castle of Susa; this would be 'הנותר הברך הברך הברך הברה המלחה בינותר הברים בינותר בינותר הברים בינותר בינותר הברים בינותר הבר

(15) For חכלת וחור (which is omitted in \mathfrak{G}^v ; but \mathfrak{G}^s שמגעי שניין יארגיין וחכלת איזיין (ארגבין וחכלת בוץ בוץ בוץ בוץ (ארגבין : cf. n. on 1, 6.

 \mathfrak{M} ועטרת זהב גדולה (omitted in \mathfrak{G}^{ι}) is a gloss; cf. n. on 7, 8. $\mathfrak{G}^{\mathsf{v}}$ στέφανον ἔχων χρυσοῦν, \mathfrak{S} בּלִילֹא דַרָּהָבָא רבא \mathfrak{S} בּלִילֹא דַרָּהָבָא רבא זיס.

און וארגבן און וארגבן ווא ווארגבן ווארגבן ווארגבן ווארגבן ווארגבן ווארגבן $\mathfrak{G}^{\mathsf{t}}$ הפסעיסטי ($\mathfrak{G}^{\mathsf{t}}$ הבּנְעוֹהַסְּשְׁיִסְטִייִּט ($\mathfrak{G}^{\mathsf{t}}$ הבּנְעוֹהַסְּשְׁיִסְטִייִּט ($\mathfrak{G}^{\mathsf{t}}$ הבינון באון בארגבן).

The term אַרְרָה, light is especially appropriate inasmuch as M and E were originally gods of light; see Pur. 9, 36; 10, 32; 11, 20; 22, 6; 26, 34; cf. MDOG, No. 33, p. 35, below; also ZDMG 61, 287, 21.

נות לירות (ערות בירות בירות

7

(1) \$\infty\$ has here τρισκαιδεκάτη = נשלושה עשר יום; so, too, in **8**, 12; contrast last n. on **3**, 7. In \$\infty\$s a corrector has substituted τεσσαρεσκαιδεκάτη.

For ביום אשר שברו איבי היהודים לשלוט בהם \$ has simply ניסברים, depending (contrast SG², § 249, D) on the preceding ביום אשר שברו איבי היהודים, Both clauses, ביום אשר שברו איבי היהודים המה בשנאיהם and משלוט בהם seem to be scribal expansions.

The pronoun הוא does not refer to דור as B and Wd state; דור means it was changed (Keil) = 5 לבה בא אין AV it was turned to the contrary.

(2) אנ נקהלו (so, too, 9, 16) is pluperfect; cf. nn. on משתה (1, 9) and להקהל (8, 11). The apodosis does not begin with נקהלו (AV, K) but with אנהפוך (LB) cf. n. on אנהפוך (1, 17).

For רעתם העם אובקשי רעתם. The meaning of the Heb. phrase is undoubtedly who tried to do them bodily harm &c, not who were unfriendly disposed; cf. Num. 35, 23 (לא בובקש רעתו and 1 S 24, 10 (25, 26).

The clause ואיש לא עבוד לפניהם does not mean no one stood up against them. The enemies of the Jews attacked them, but could not prevail against them. There is a difference between איש לא עביד and איש לא קם לפניהם, although Wellhausen reads ים קבר in ψ 55, 19. AV, correctly, no one could withstand them; so, too, S (Niemand konnte vor ihnen bestehen) but in the introductory remarks prefixed to his nn. on c. 9 he makes the unwarranted statement: Die Judenfeinde werden am dreizehnten des Monats Adar ausgerottet. Vom Schrecken gelähmt wagen sie keinen Widerstand, sondern lassen sich im ganzen Reiche ruhig hinmetzeln (cf. n. on 4, 7). The same mistake is found in 3 (nullusque ausus est resistere). Cf. n. on התעבוד (5, 1) and Nah. 53, iv: זעבור לפניך, who can endure His fury. Heb. עבוד, to abide may mean endure, remain firm, and כום, to stand may have the same meaning (cf. to stand fire &c). Nor is it necessary to read בפניהם (באפיהון) as in Josh. 10, 8; 21, 42; 23, 9. Wd's statement, Es wird nicht gesagt, dass die Heiden anfingen; schon die, welche das Unglück der Juden suchten, wurden umgebracht. Jeder also, der im Rufe eines Judenfeindes stand, ward getödtet, is gratuitous.

בר נפל פחדם על כל העמים. The clause at the end of this verse, כי נפל פחדם על כל העמים is an illogical scribal expansion derived from the end of c. 8; cf. n. on 8, 14; see also passages like Deut. 2, 25; 11, 25; Josh. 2, 9, &c. The reason why no one could withstand them was not, that all the gentiles were

frightened, but that the Jews were fully prepared for the attack and had organized a vigorous resistance and defense.

(3) For עשר בולאכד see n. on 3, 9.

 \mathfrak{M} מנשאים does not mean extolled (3 extollebant, $\mathfrak{S} \leftarrow \mathfrak{S}^{\mathsf{v}}$ $\mathfrak{E}^{\mathsf{v}}$ $\mathfrak{E}^{\mathsf{v$

Also the clause at the end of v. 3, כר נפל פחד בירדכי עלידת , is a scribal expansion. It is expressed in פּינ, but פּי omits v. 4. \$ has instead of בירדכי The reason why the satraps &c favored the Jews is given in v. 4.

- (4) In the same way the clause at the end of v. 4, כי האיש מרדכר, is due to scribal expansion; דנדול is inf. absol. (cf. n. on הוחד, 2, 18).
- להרגן ואברן is a scribal expansion, due to הרגו ואברן in the following verse (cf. n. on 8, 14).

The term ברצונם (גיס, באוס, \mathfrak{T}), מרעות at the end of v. 5 implies that the authorities did not interfere (cf. v. 3). If the authorities had allowed the Jews to organize armed resistance, the numerous massacres in Russia during the past few years would have been nipped in the bud (cf. n. on לעבוד על נפשם, 8, 11). But, as a rule, the assailants of the Russian Jews were supported by the governors, military commanders, officers of the police, &c (see Pur. 35, 21; 43, 15. 22. 32. 38. 44. 46. 48; 44, 2). א ברצונם does not mean to their hearts' content (French à cœur joie; this would be בכל אות נפשם or כתאות לבם). It implies simply that the Persian Jews had free hands in dealing with their assailants owing to the non-interference on the part of the authorities. Syr. we means in my opinion, in my judgment. The Persian governors &c received no instructions to suppress all anti-Jewish demonstrations (the royal edict issued by H could not be repealed; cf. 8, 8b) but they did not support the assailants of the Jews, and allowed the Jews to defend themselves. In this way the permission granted by H's edict was not worth more than the pound of flesh which Portia* allowed Shylock to cut from the body of Antonio.

(6) The addition of הבירה (בּבֹר) is due to scribal expansion; the fight between the Jews and their assailants did not take place in the Acropolis, but in the City of Susa (cf. nn. on 1, 2; 4, 17). In vv. 12–15 we find simply שוש, not שושן. The scribes did not know the exact meaning of הבירה; they regarded it as a kind of epitheton ornans; cf. Assyr. Uruk supûru (JAOS 22, 8, n. 7). No importance can be attached to \mathfrak{G}^{v} εν Σούσοις τŷ πόλει, for \mathfrak{G}^{v} has the same rendering

^{*}Cf. the interesting appendix to part iii (Vienna, 1907) of D. H. Müller, Die Mehriund Soqotri-Sprache, pp. 159-165, entitled Die Wanderung der Portia-Sage; cf. ibid. pp. 23-33: Die Portia von Gischin, and pp. 73-87: Die Portia von Zafär; see also ZDMG 61, 495.

in 1, 2. For the occasional effacement by the scribes of characteristic diversities see Nah. 18 (ad v. 4) and OLZ 10, 307, below.

The addition of אור וואפר implies that 500 were dead or missing; cf. n. on סחלים (3, 13). In the present passage $\mathfrak S$ has simply באבי ביילם, but in v. 12: באבי ביילם. In both passages אור seems to be due to scribal expansion, just as אור אבר הרב (v. 5). The glossator, of course, did not intend באבי ואבר הוא as inf. absol. (cf. n. on אור באבין, (cf. n. on אור באבין, (cf. n. on אור באבין (v. 27).

(7) The names of the ten sons of H are just as doubtful as the names of the seven eunuchs (1, 10) or the names of the seven (?) councilors (1, 14). T follows M; also the names in I are almost identical with those given in M; in S, and especially in G, the divergences (which are to some extent due to popular adaptation) are greater, as is evident from the following table:

	MT	® ^v	© L	\$	3
1	פַרשׁנדָתא	Φαρσαν καὶ Νεσταιν ^a	Φαρσαν (καὶ τὸν)	20,000	Pharsandatha
2	דלפרן	Δελφων	ἀδελφόν ^t	وكعه	Delphon
3	אספתא	Φασγα ^b	Φαρνα	2000	Esphatha
4	פורתא	$Φ$ αραδα $θ$ α c	Γαγαφαρδαθα ^g	وزيدي	Phoratha
5	אדליא	$\mathrm{Ba} ho\sigma a^{\mathrm{d}}$		بكثا	Adalia
6	ארידתא	Σαρβαχα		h]	Aridatha
7	פרבישתא	Μαρμασιμα	Μαρμασαιμα	20009	Phermestha
8	אריסי	'Ρουφαΐον		ومشم	Arisai
9	ארידי	'Αρσαῖον		أوف	Aridai
10		Ζαβουθαΐον ^e	Ιζαθουθ	201	Jezatha

⁽a) Corrected in §S to Φαρσαννεσταιν, §A Φαρσανέσταιν.—(b) §A Φαγα (L Φασα).—(c) §S Φαρααθα, §A Βαρδαθα.—(d) §SA Βαρελ (L Βαρελ).—(e) §S Ζαβουδεθαν, §A Ζαβουγαθα.—(f) §L καὶ τὸν ἀδελφὸν αὐτοῦ is, of course, a corruption of $\Delta \epsilon \lambda \phi \omega \nu$.—(g) Γαγα may be due to dittography of γα in the preceding name in §V, Φασγα; §L reads Φαρνα, but this may be a corruption of Φασγα.—(h) \clubsuit^{Λ} $\mathring{Z}_{\bullet\bullet}$?

G^A Φαρσανεστας may be more original than M κητιμής; the 7 in M may be miswritten for Σ. S | Δομανό is a transposition of | Δομανό (so S^A) which may be a corruption for | Δομανό (i transposed, o miswritten for m, a miswritten for 1; see SG², § 2, C). The form | Δομανό is no doubt influenced by the Syr. word | Δομανό, beauty; corruptions of names are often not merely graphic but also due to popular etymology and adaptation; cf. ZDMG 61, 195, 9; 276, 8. 22. 28. Syr. | Δομανό means foolishness.

 \mathfrak{G}^{L} . Φαρσαν καὶ τὸν ἀδελφὸν αὐτοῦ is a corruption of Φαρσαν . . ταν καὶ Δελφων. In \mathfrak{S} τὰν the \mathfrak{S} is miswriting for \mathfrak{S} . The \mathfrak{E} in Δελφων may be due to the influence of Δελφοί, δελφίς, δέλφαξ. Δελφίς and Δελφίων are Greek proper names.

Φασγα may be transposed from $A\sigma\phi\alpha\gamma$, and this may be a corruption of $A\sigma\phi\alpha\tau$ (with Γ for T; cf. last n. on 2, 14) = ΝΠΕΣΝ. \mathcal{Z} Δεων is phonetic spelling (see Kings 279, 52) for ΝΠΕΣΝ.

(8) Φαραδαθα may be more original than אחזם; the אמים may stand for און, and א for און, and און for און for און for און is favored also by \$\mathbb{G}^L\$ (Γαγα)φαρδαθα and \$\mathbb{S}^L\$ \text{\footnote{\sigma}} \text{\footnote{\sigma}} may be due to dissimilation; see ZDMG 61, 194, 13; 195, 4 (cf. also און בּיִּגְּבֶּעְהַ Badakhshân; see JHUC, No. 114, p. 111b). The insertion of the the in \$\mathbb{S}^L\$ \text{\footnote{\sigma}} may be influenced by the Greek words in Syriac which begin with \$\mathre{\chi} = \mathre{\chi} \text{cf.}\$ Brockelmann's Lex. Syr. 286. \$\mathre{\sigma}\$ \Phi\text{\text{\text{\$\sigma}}} \text{\text{\$\sigma}} \text{\text{\$\sigma}} for \$\mathre{\sigma} \text{\text{\$\sigma}} \text{\text{\$\sigma}} \text{\text{\$\sigma}} \text{\text{\$\sigma}} \text{\text{\$\sigma}} \text{\text{\$\sigma}} is miswriting for \$\mathre{\sigma} \text{\text{\$\sigma}} \text{\text{\$\si

אדליא is supported by בּוֹרְתֹּא. The initial א of אדליא may be due to dittography of the final א of the preceding אדלים (for אדלים) just as the prefixed $\Gamma a \gamma a$ in \mathfrak{S}^{L} $\Gamma a \gamma a \phi a \rho \delta a \theta a$ may be due to dittography (or rather tritography) of the second syllable of the preceding $\Phi a \sigma \gamma a$; see above, n. g. The prefixed און before each of the ten names may be secondary. \mathfrak{S}^{SA} $B a \rho \epsilon \lambda$ may be a corruption of $A \rho \epsilon \lambda = \mathcal{S}^{\text{L}} = \mathcal{S}^{\text{L}} \lambda$; the initial B may be due to the preceding name, \mathfrak{S}^{L} $B a \rho \delta a \theta a = \mathfrak{S}^{\text{L}}$ $\Phi a \rho a \delta a \theta a$.

- אריקרא; כּיר has preserved the ה. The transposition may be due to the fact that וביי is more common in Syriac than וביי . Owing to the vocalic character of the r there is not much difference in Syriac between initial \neg and \neg N; cf. SG², \S 52 (also \S 32) and for the dropping of the final \square see \S 26, C. \mathfrak{S} $\Sigma a \rho \beta a \chi a$ may be a corruption of $\Lambda \rho \delta a \theta a$, the initial Σa is perhaps due to dittography of the second syllable of the preceding $Ba \rho \sigma a$. $\Lambda \rho \beta a \chi a$ (for $\Lambda \rho \delta a \theta a$) may be influenced by the Persian names $\Lambda \rho \beta a \kappa \eta s$, $\Lambda \rho \alpha \alpha s$, Λ
- (9) בשבים may be a corruption of בשבים (with \bot for \bot , m for \bot , and \bot for \bot) influenced, perhaps, by בשבים, persuasion, supplication. S^A בשבים stands for בשבים \bot ; the m is due to corrupt dittography of the following \bot . G Мариаогиа = Вариаота = Фариаота; for m = b = p see AJSL 23, 235, n. 46; cf. n. on S אור ברכונה ההרבונה (1, 10) and בתבונה ההרבונה (Am. 4, 3) for בתבונה ההרבונה (cf. ψ 32, 4 and BL 45, n. 1; also above, n. on 2, 7).

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אריסי stands for אוֹניִב פּ 'Aρσαῖος seems to correspond to No. 8: אריסי it may be originally a variant of 'Povφαῖος אריסי which may be a corruption of 'קופי (see above).

בּסן seems to be shortened from Baζουθαΐος, in \mathfrak{G}^v transposed: Za-βουθαΐος. At אחשרה may be a corruption of אחשרה, Vazutha (with for and transposition) cf. אחשררון (1, 1) for אחשרה \mathfrak{G}^L Iζαθουθ may be a corruption of Iζαβουθ = Zauβουθ = Bauζουθ = Print . Ch (EB 5245) thinks that אחסר is a corruption of אחסר is a corruption of אחסר ווא . It seems to me more probable that all the names of H's sons are corruptions of Jerahmeel. Cf. footnote to n. on 2, 14.

All these explanations are, of course, entirely conjectural (see *Pur.* 27, 40, which might have been cited also in ZDMG 61, 195, 14) but it is important to show that all those divergences (apparently irreconcilable) may be derived from the same text. B's statement, that some of the names in $\mathfrak G$ are entirely different, is an exaggeration; Wd even says that [all] the names of the sons of H appear in $\mathfrak G$ in an entirely different form.

The Persian etymologies given by Benfey and Benary (quoted in B) are no doubt unsatisfactory (for Scheftelowitz see my remarks in AJP 27, 164; cf. J's preface) but J's Heb. etymologies are worse. J combines Βαρσα = אַרְלֵיא with the name of the King of Sodom, ערשע (Gen. 14, 2) and 'Ρονφαῖος is supposed to be אַבּלי ; for 'Αρσαῖος J compares יְעַרְשִׁיְרָ; Φάσγα, J thinks, may be a corruption of ברשנות (for fit אַבּרשׁיִר) is supposed to be פרשנותא, eques gloriae.

(10) It is hardly necessary to add that the καὶ before τοὺς δέκα νἱοὺς Αμαν in ઉ^L is secondary, just as the β before Γοὺς Ν΄ in 8, 9. Four of the ten names have dropped out in ઉ^L (just as four of the names of the seven councilors are not represented in ઉ; see nn. on 1, 14). Therefore the remaining six names were no longer felt to be identical with the ten sons of H.

Instead of בן המדתא \$ has בן.

(11) Gen. 6, 13 affords no parallel to קל במר הבולך which is equivalent to לפני אוביל, whereas וניגא ול וויגא ול וויגא ול וויגא ווי

^{*}For Jensen's translation die Sturmfluth zu machen "brachte hervor" ihr Herz die grossen Götter (KB 6, 231) see my remarks in JAOS 22, 9.

depend on אב. Nor is it possible to derive עף from לוכא, to loathe (AoF 3, 396: taedet me generis humani). This idea is expressed in יע. 6. 7. Cf. also Am. 8, 2: בא הקץ על עביי (13) \$ omits אם על המלך טוב.

For the justification of E's request to gibbet the ten sons of H see last n. on 8, 11.

is pluperfect (as in v. 2) and means they had organized themselves; contrast וייקהלן in v. 15. A new קהלה was necessary as soon as the Jews learned that the edict was to be in force for one more day.

B proposes to read [instead of [instead of [instead of]] ((5) ἀνεπαύσαντο, Σ (Δ) and R (in K) proposes to read להנקם (8, 13) or נקום; also GB14, 44b states that we must read an inf. of DD; see, however, AJSL 21, 141, n. 21 and the remarks on the emendation κλήρων for ὑμῶν in nn. on 3, 7. או כולה כולה בהם is a misplaced gloss (cf. n. on 3, 7) with Waw explicative (cf. n. on 1, 17) to יוֹרָה in v. 17; it is probably derived from v. 22 (cf. n. on 8, 14).

Instead of 75,000 (so, too, TSI) & has 15,000 (μυρίους πεντακισγιλίους) M is more original; & represents a subsequent mitigation. S's statement that 6 as well as TSI have 15,000 instead of 75,000 is incorrect; cf. n. on 4, 7. We need not suppose that 75,000 represents the aggregate number of the enemies of the Jews (the soldiers of Antiochus Epiphanes and his successors) who were slain by the Jews in the Maccabean battles, although this may have been the opinion of the glossator who added the gloss דיל in 8, 11. We read in 1 M 11, 47 that 3,000 Jews, which Jonathan (the Maccabean prototype of Mordecai; see second n. on 6, 8) had sent to Antioch, at the request of King Demetrius II, about the end of B. C. 145, slew 100,000 men there in one day. The whole city was at the mercy of the Jews (κατεκράτησαν οἱ Ἰουδαῖοι τῆς πόλεως ὡς ἡβούλοντο, cf. רצונם כרצונם, v. 5). This, it may be supposed, is the historical prototype of the slaughter of the assailants of the Jews in the Persian empire under the reign of Xerxes.

(17) S's rendering, Am dreizehnten Tage des Monats Adar da fanden sie Ruhe, und den vierzehnten machten sie zu einem Tage des Festmahls und der Freude, is impossible. K connects ביום שלושה עשר לחדש והרוֹג בשנאיהם חמשה ושבעים (at the beginning of v. 17) with אדר in the preceding verse, the intervening clause אלה being regarded as a parenthesis. In $\mathfrak{G}^{\mathsf{v}}$ this clause is transposed: ἀπώλεσαν γὰρ αὐτῶν μυρίους πεντακισχιλίους τῆ τρισκαιδεκάτη τοῦ Αδαρ, καὶ οὐδὲν διήρπασαν. $\text{For } \mathfrak{G}^{\triangledown}$ τρισκαιδεκάτη $(=\mathfrak{M}) \mathfrak{G}^{\wedge}$ has τεσσαρεσκαιδεκάτη (cf.last n. on 3, 7). The clause דבוה לא שלחן את ידם, which severs the connection between והרוג בשנאיהם חמשה ושבעים אלה and ביום שלושה לחדש אדר, seems to be a scribal expansion, derived

from the end of v. 10 (cf. footnote to n. on 2, 3). The סוך should be after אדר.

- (18) V. 18 is omitted in S.
- (19) Kethiv רוברונדם, Qerê רוברונדם (as though the general were due to dittography of the general ge

For מנות (= מנות ; see n. on 2, 18) cf. מנות (2, 9). Meg. 7a we read that Rabbi Jehudah sent Rabbi Osha'yah a leg of veal and a pitcher of wine (משעיה אטעיה). עדר ליד לרבי אושעיה (δῶρον). \mathfrak{F} partes epularum et ciborum.

(20) Wd thinks it not impossible that vv. 20–28 and 29–32, which B considers to be a subsequent addition, were taken from an older source, and that E was composed for the purpose of explaining these two documents, just as some critics believe that the object of the Book of Jonah is to explain the psalm in c. 2; contrast AJSL 23, 256. B (376, below) stated: Die Einschaltung 9, 20–32 wird aus einem anderen Purim-Buche in unser Purim-Buch hineingestellt sein. But it is a mistake to suppose that the entire section 9, 20–32 is derived from a different source. The first three verses (20–22) are genuine, also the first part of 26 and vv. 27 and 28^a; but vv. 23–25, the second part of v. 26, v. 28^b, and 29–32 represent secondary additions. They were not taken from an older source, but added by a later glossator (cf. Pur. 44, 31).

M, the prime minister, had received reports from all the governors of the provinces, stating what had happened on the 13th of Adar, how many assailants of the Jews had been slain, and how the Jews had celebrated the following day. M sent this information to all his coreligionists in the Persian empire, urging them to commemorate this notable event for all time to come.

(21) את לקים (לקייניא) is Aramaic (cf. last but one n. on 1, 8). Ruth 4, 7, where we find לקים עליהם sa gloss. The phrase לקים עליהם

means to enjoin upon them. \$ has رصحت رعميع. \$ reads also رمحت مدتما عليه عليه عليه عليه المعاملة على المع

- (22) The הובים ($\mathfrak T$ רובייא ; cf. n. on וכדי הוביין יובייא; cf. n. on ולדי the $Kaph\ similitudinis$, but the $Kaph\ veritatis\ (GK^{27},\ \S119,\ x)$.
- (23) The section vv. 23-25 is a gloss; see n. on v. 20. The immediate sequel of v. 22 is v. 26:— פרום האלה פורים האלה ליביים האלה פורים על כן קראו ליביים האלה פורים (i. e. on account of the בינות איש אל רעהו וביתוח לאביונים (i. e. on account of the בינות איש אל רעהו וביתוח (i. e. portions, from בורדי = פורדי = פררדי = פררדי = פררדי בינות (i. e. portions, from בורדי = על שם הפור היוא הבינות (i. e. portions). It was of course unnecessary in this connection to add after הבינות in v. 24 and 3, 7 is quite different: it involves a new etymology of מור הוא הפור הוא הפורדים. and therefore it was necessary to add the explanation.

The Persian term בורים is equivalent to Heb. מנות, portions or presents of food (cf. Neh. 8, 10. 12) exchanged at the Purim festival. The singular of פורדי was not פורדי = פורדי = פורדי , but קורדי = פורדי , the Middle Iranian form (*purdê) of Vedic pûrti (syn. daksina) portion, especially the portion given by the offerer to the sacrificer; cf. Ex. 29, 26; Lev. 7, 33; 8, 29. The omission of the 7 (which is preserved in & φουρδι) is due to haplography; cf. n. on אחשורוש (1, 1). 💇 φρουραι (i. e. watches, vigils) is a popular adaptation of ϕ ov ρ a ι (with A for Δ) $=\phi_{0}\nu_{\rho}\delta_{\nu}$. This popular etymology may have been suggested by the vigils (cf. שׁמַרים, Ex. 12, 42) or watch-meetings which have been held on New Year's eve from times immemorial. The Purim festival is a Jewish adaptation of the Persian spring festival Naurôz, and this is derived from the Babylonian New Year's festival (about the time of the vernal equinox) so that בורים corresponds to Lat. strenae, French étrennes. The observance of the Persian New Year's festival was combined with the commemoration of Nicanor's Day; see Pur. 3, 6; 4, 41; 9, 26; 10, 39; 14, 40; 17, 7. 23; 46, 24. 29. 32; 50, 37; 51, 10; 52, 4; ZDMG 61, 275, 17; 277, 1.

For לְּבָל read, with צַּב, וְלְבָלֹן; so, too, Oort; cf. the Qerê in v. 27 and Kings 127, 46; 269, 6. The verb בָּל is Aramaic (cf. last n. on 4, 7) but it is not a denominative verb derived from בָּל (B, W).

The clause את אשר ההלו לעשות refers to the celebrations of the victory over their assailants, and בירוכ אליהם alludes to the two days of feasting on the 14th and 15th of Adar. The Jews in Susa had celebrated the 15th day; the provincial Jews, the 14th. M recommended the perpetual general observance of both days.

^{*}In 1, 22 read Franz for Harder.

رحن محنى For عن محنية (3, 1) عن محنية .

S thinks that מֹלְבְּרֵם after מְבְּרָרִים עֵל הַיְהְרָרִים (cf. Nah. 1, 11) is an erroneous repetition of לאברם at the end of the verse; but לאברם 1º is correct, and ולאברם is an explanatory gloss to the preceding מוֹנִישׁ בַּן וְּשִׁנְים וְנַיְּטְ וְנִים וְנֵיִי וְנִים וְנִים וּנִים וּיִים וּיִים וּיִּים וּיִּים וּנִים וּנִים וּנִים וּיִּים וּנִים וּנִים וּנִים וּנִים וּנִים וּנִים וּיִּים וּנִים וּנִים וּנִים וּנִים וּיִים וּנִים וּנִים וּנִים וּיִים וּיִים וּנִים וּנִים וּיִים וּיִים וּיִים וּנִים וּיִים וּיִים וּיִים וּיִים וּיִים וּיִים וּיִים וּנִיים וּיִים וּנִים וּנִים וּיִים וּיִים וּיִים וּיִים וּיִים וּיים וּיִים וּיים וּייים וּיים וּייים וּיים וּיים וּיים וּייים וּיים וּיים וּיים וּייִים וּיים וּייִים וּיים

For הבורל, פור הוא הגורל, פור של פור הוא הגורל, פור איז אנורל, פור איז אנורל אמורל, עבע פיסא רניא מלחא הוא \mathbb{Z}^2 , עבע פיסא רניא מלחא הוא עבע פיסא איהו הוא עדווא. עדבא עדבא עדי

(25) את הבין does not mean when it came, scil. בהשבת (so B, Wd, S) but when she came, scil. E (so נובלא LB, AV, K). The author of the original book would not have written בבלא , but אסתר הבלכה .

*Arab. خجاء (غيف , flat cake of bread baked on a griddle, or in the ashes of a fire (not in the oven) is an Aram. loanword with ב (owing to the preceding) for ב ف ; cf. (AT 25, 359) and רצפרם, pl. רצפרם, (1 K 19,6; Is. 6,6) = post-Bibl. רצפרם (Men. 63a). For ف rufat and ف ruff, chopped straw, chaff.

עם־דה (Neh. 5, 18) and WdG 2, 164, below. The statement of the ישוב מחשבתו הרעה אשר חשב על היהודים על ראשו ותלו ,glossator אתן ואת בנין על העץ, is at variance with the original narrative; the ישוב מחשבתו הרעה אשר חשב על מרדכי :glossator might have said על העץ; cf. n. on 8, 7.

(26) For the first part of v. 26 see n. on v. 23. The author of the original Book may have known that פורדי = פורי (or rather פורדי = פורדי = פורדי عدر من الد, كمدفع من الدي معالم عن الدي عدد عن الله عند الله Pers. word for من عند الله عند امح عمد; here عمد instead عمد ويسا may be a corruption (or adaptation) of اعمد المعادة عليها المعادة of בנין כן קרן ליוניא it would be better to point בנין כן קרן ליוניא; קרו ליומחא האילין פוריא על שום "ב" האילין פוריא על שום פיסא פורתא ועקתא דארע יתון ווו \mathbb{C}^2 פוריא ווא is derived from פורתא, wrath, i.e. punishment, trial (cf. AJSL 23, 227, l. 11; ZDMG 61, 286, 30) from דרם, to boil (see Nah. 43). The rendering Unheil (given in Dalman's Wörterbuch) is unwarranted. \mathbb{Z}^2 may have combined פורה, with פורה, winepress = Blutbad (massacre, carnage). See Pur. 51, 38 and third paragraph of nn. on 3, 7.

The second part of v. 26 is a gloss explaining the tat the beginning of the verse, with special reference to at the beginning of v. 27. The על כן to be explained is repeated at the beginning of the explanation; see Ezekiel 41, 16.22.27 and the translation of Ezek. (SBOT) p. 1, below; p. 94, below; cf. also gloss τ in my restoration of ψ 68 (AJSL 23, 239 and 224)). Two explanations of נל כך are given; the על ככה ומה: the second; על כל דברי האברת הזאת ומה ראו The second is a tertiary gloss explaining the preceding פומה הגע עליהם and על כל דברי האגרת הזאת=על ככה , and על כל דברי האברת הזאת was sufficiently explicit; therefore this tertiary gloss substitutes simply ככה; but למה למה but למה לכה might be misunderstood, and was therefore explained by במה הביע עליהם, in order to make it clear that כוה ראון did not mean what they had seen, but what they had experienced; cf. the explanation of \mathbb{T}^2 , quoted above, ועקהא דארע ווער. S's rendering, Deswegen, nachallen den Worten des Briefs, so wohl in Betreff dessen, was sie selbst dieserhalb erlebten, als dessen was sie betraf, setzten die Juden fest, is monstrous (cf. n. on 4, 7). Also AV and K connect the verb at the beginning of v. 27 with the preceding clause.

(27) For קיבון read דְּקוֹבוּן. This is the sequel of the clause at the beginning of v. 26, על כן קראו לינוים האלה פורים על שם הפור , the verb קרבור being coordinated to קרבור

The following וְקבל (Qerê וֹקבלן) is a gloss to the preceding קיבון; it was added owing to the לְבַבֹּלְן at the beginning of the gloss vv. 23-25. בתיהודים refers to the proselytes (contrast הכלוים in .8, 17).

For עליד,ם we must not read אלידהם (contrast last n. on 4, 5). In this preposition means in addition to; see Kings 125, 7.

אל יעבור (cf. 1, 19) is misplaced; it should be transposed to the end of this verse, after בכל שנה בשנה, and instead of יעברן we must read לא יעברן, referring to אלה, דבים האלה; cf. the gloss in v. 28 b. The letters ן and ן are easily confounded; cf. n. on אבר (7, 8). For transposition of ן see also Nah. 41 (בהב), &c).

אל מכולבום מכולבום ליבור (but בי מכולבום ליבור (but בי מכולבום), according to their time (but בי מכולבום) means according to the written traditions concerning these days (festal regulations, festal legends, &c; see Pur. 11, 35; 9, 22) and according to their dates, viz. the 14th and 15th of Adar; i.e. the last full moon of the מבר (AJSL 22, 256). For the reason why the two spring festivals, Purim and Passover, are not celebrated at the vernal equinox, on the first day of the first month, but on the 14th and 15th days of the 12th and the 1st months, respectively, see conclusion of n. on v. 31. For the two days of the festival cf. ביום החדש הפונים (1 S 20, 34). B's view that מברבם refers to M's letter (vv. 20. 23) is erroneous. For מברבם (8, 9).

(28) The second part of this verse is an explanatory gloss, not only to the first part of v. 28, but also to the end of v. 27. המברן for מברן, and בבן for ישברן

(29) Verses 29–32 represent a subsequent addition.

For מברחב אברת הביתיל in ברדכר וו s a secondary addition, see n. on 2, 15. The prefixed in reference is a secondary addition (cf. n. on v. 10). The original text of this gloss was no doubt: אחר הבילכה אחר הבילכה אחר הבילכה אחר הבילכה אחר הבילכה אחר הבילכה אחר של היד לקים אחר אברת הפרים לעוד ליד ליד אברת הפרים לא על היד אברת הפרים לא על מועל ליד אברת הפרים לא מועל ליד אברת הפרים ליד אב

את כל הקם אח cannot mean with all strength, with all energy;
AV with all authority; K unter Einsetzung ihres ganzen Ansehens;

את השנים is a tertiary gloss; cf. n. on 2, 14. Also השנים is a subsequent addition.

(30) V. 30 is omitted in **6**.

For מלכות read במלכות; cf. n. on בבית (1, 9) and GK^{27} , § 118, g; במלכנים.

אלום ואבות (בּוֹל פּגִּל פּגִּל פּגָּל פּגָּל פּגָּל פּגָּל פּגָּל פּגָּל פּגָּל פּגָּל פּגָּל פּגַל פּגַּל פּגַל פּגּל פּגּל פּגּל פּגּל פּגּל פּגּל פּגּל פּגַל פּגּל פּגּב פּגני פּגּע פּגּל פּגּב פּגני פּגּע פּגּע פּגּע פּגיל פּגּב פּגני פּגּע פּגּע פּגיל פּגּב פּגיל פּגּב פּגיל פּגּב פּגיע פּגיל פּגּב פּגיל פּגּב פּגי פּגּב פּגּב פּגּב פּגּב פּגי פּגּבי פּגי פּגיל פּגּבי פּגּבי פּגיל פּגּבי פּגיל פּגּבי פּג

(31) או מרדכי היהודי after מרדכי היהודי is a tertiary gloss.

The כאשר קים עליהם does not refer to זמניהם, as Wd supposes, but to the Jews; ef. לקים עליהם in v. 21.

הצומות וזעקתם, at the end of this verse, means the procedures (cf. n. on 1, 13) or institutions of the great fast (plur. intens.) and their crying (or invocation), אַלוּתְהַוּךְ, עַלְּרְתְּהַרְּן, בּיִרְיִי רְצִוּנְאַץ, בּירִי רְצִינְהַץ, and the Jews had fasted, wept, and lamented (צום וְבַכִּי וְצִיכְּפַּדְּן) when the edict of H became known. Afterwards E asked M to fast with all the Jews of Susa for her sake, three days and three nights, before she went to the King, and E herself with her maids fasted in the same way.

The statement in the present passage, ברי הצוכות וזעקתם לקים את יביר הצוכות וזעקתם דברי הצוכות וזעקתם would seem to imply that the Jews had adopted the fasting (and crying) before they adopted the feasting. They may have observed the Babyl. New Year's festival at first as a fast-day, but the less orthodox Jews (the Sadduceans) may have gradually adopted the celebration of the (Babyl. and) Persian New Year's festival (just as many modern Jews celebrate Christmas). This was afterwards sanctioned by the ecclesiastical authorities, but the date was changed: the feast was celebrated, not at the beginning of the first month, but at the middle of the preceding month, just as the ancient Heb. spring festival, the Passover, was not celebrated at the beginning (new moon) of the first month (about the time of the vernal equinox) but at the middle (full moon) of the first month, in order to avoid a coincidence of the Jewish Passover and the Babylonian New Year's festival.

During the Babyl. Captivity Ezekiel (about 570 B. c.) recommended to observe the Day of Atonement on the $1^{\rm st}$ of Tishri, while the New Year was to be celebrated on the $10^{\rm th}$ of Tishri, in order to avoid a coincidence of the Jewish New Year with the Babyl. festival at the beginning of the second half of the year. Under Persian dominion, about 500 B. c. (when the Priestly Code was compiled in Babylonia) the two festivals in the seventh month, as prescribed by Ezekiel, exchanged places so that the Day of Atonement was observed on the $10^{\rm th}$ of Tishri, because the Persians celebrated the $\mu a \gamma o \phi \acute{o} \nu \omega$ on that day. Cf. n. on v. 27 and Pur. 4, 20–37; 20, 3; 33, 14.

(32) Wd's view that <code>¬EDD</code> refers either to the book from which the author took the two letters (cf. n. on v. 20) or to our Book of E, is gratuitous. Heb. <code>¬EDD</code> does not necessarily mean in the book (AV) it may also mean in a book (so K, S) see Kings 191, 37.

(1) For the misplaced gloss in v. 1 see fourth paragraph of nn. on 2,18.

(2) In v. 2ª we must transpose a and β: the opening clause, וכל מעשה תקפו וגבורתו , should follow the second clause, וברשת גדלו הבילך נעשה תקפו וגבורתו ; even the first clause וכל מעשה תקפו וגבורתו refers to M, not to the King.

The clause שר גדלו הבולן is a scribal expansion derived from 5, 11; it cannot mean whereunto the King advanced him (so AV; K zu der ihn der König erhob) nor does it mean whom the King advanced (so S; בר רבייה בולכא ד, יוֹסוֹכָה מעבוֹן ד, ד' רבייה בולכא ד, יוֹסוֹכָה מעבוֹן סי whereby the King had advanced him (B; J qua exaltavit Mardochæum). Cf. footnote to n. on 2, 3.

(3) For וגדול ליהודים it would be better to read ביהודים בודול ליהודים ביהודים בודול ליהודים it would be better to read ביהודים ביהודים ביהודים ביהודים. The 'הווא instead of ביהודים seems to be due to the 'הווא ורעי 'הו

The phrase דרש טוב לעמו means: he tried to promote the interests of the Jews, while ודבר שלום לכל זרעו implies that he was not haughty and distant, but affable and kind to the meanest among his brethren, in spite of his exalted position. For דבר שלום S refers to Zech. 9, 10; ψ 85, 9. Cf. ψ 122: אבַרְשָּׁה שלום בּך מוֹב לַך.

[The Hebrew text follows.]

- 9,22 עשר בו בכל שנה ושנה: כימים אשר נהו בהם היהודים מאיביהם וההדש אשר נהפך להם מיגון לשמחה ומאבל ליום טוב לעשות אותם ימי משתה ושמחה ומשלח מנות איש לרצהו ומתנות מהבינים: "על כן קראו לימים האלה פורים על שם הפור": "ו'קימו" היהודים עליהם ועל זרעם ועל כל הנלוים עליהם }} להיות עשים את שני הימים האלה ככתבם וכזמעם בכל שנה ושנה {ולא יעב'רו'}! הימים האלה נזכרים ונעשים בכל דור ודור משפחה ומשפחה מדינה ומיר ועיר":
- 10, 2 { ופָרשת גדֶלת מרדכי (וכל מעשה תְּקְפּוֹ וגבורתו} הלוא הם כל כתובים על ספר דברי הימים למלכי מדי ופרס: כי מרדכי מהודי משנה למלך וגדול 'ב'יהודים ורצוי לרב אחיו הרש טוב לעמו ודבר שלום לכל זרעו:

ש"ב"ר"ש (β) אחש"ב"ר"ש (10, 2 (a)

^{9, 23 (9)} וקבלון היהודים את אשר החלו לעשות ואת אשר כתב מרדכי אליהם:
24 כי המן בן המְדתא ה'גא'גי צֹרר כל היהודים חשב על היהודים לאַבדם
כה והפּל פור (הוא הגורל) להְמָּם 86: ובבאה לפני המלך אמר 77 ישוב
מחשבתו הרעה אשר חשב על היהודים על ראשו ותלו אתו ואת בניו
על העץ:

⁽ד) 27 (ד) על כן על כל דברי האגרת הזאת ומה ראו 88 על כן על כל דברי האגרת מאת ומה ראו 86 (ס

מזרעם מזכרם וזכרם האלה לא יעברו מתוך היהודים וזכרם לא יסוח מזרעם 28 (v)

^{29 (4)} מרדכי היהודי} לקים את כל תּקֹת ("מרדכי היהודי" לקים את כל אגרת הקרים: וישלח ספרים אל כל היהודים אל שבע ועשרים כל אגרת הקרים: וישלח ספרים אל מדינה "ב'מלכות אחש"י"ר"ש דברי שלום ואמת: לקים את 31

ימאה מדינה במלכות אחשיניר"ש דברי שלום ואמת: לקים את ימי הפרים האלה בזמניהם כאשר קים עליהם מרדכי היהודי" וכאשר פימו על נפשם ועל זרעם דברי הצומות וזעקתם: ומאמר אסתר פים דברי הפרים האלה ונכתב בספר:

יהיהודים י	דורגו	רבשרשך "	כרצונם:	בשנאיהם	ריעשר	7 ====	מפֿע	9,6
					: W'X	ביאות	חבוש	

ואת פרשנ'סָ'תא ואת ארידתא:

ואת דלפוֹן 9 ואת פרמשתא
ואת אספֶּתא:
ואת ארידי
ואת פ'רד'תא ואת ארידי
ואת אדליא ואת אדליא

י עשרת בני הכן בן המְדתא צרר היהודים הרגו ובפזה לא שלחו את ידם:

- 12.11 ביום ההוא בא מספר ההרוגים בשושן" לפני חמלך: ויאמר המלך לאסתר המלכה בשושן "הרגו היהודים" המש מאות איש ומה ואת עשרת בני המן בשאר מדינות המלך מה עשו ומה שאלתך וינתן לה ומה בקשתך עוד ותעש:
- ותאמר אסתר אם על המלך טוב ינתן גם מחר ליהודים אשר בשושן לעשות כדת היום ואת עשרת בני המן יתלו על העץ:

 13 ריאמר המלך להעשות כן ותנתן דת בשושן ואת עשרת בני המן
 14 תלו:
- שר לחדש אשר בשושן גם ביום ארבעה עשר לחדש אדר ויקהלו היחודיים אשר בשושן שלש ניאות איש ובבזה לא שלהו את ידם:
- ושאָר היהודים אשר במדינות המלך נקהלו ועמד על נפשם 16
- יום שלושה עשר לחדש ([] ביום שלושה עשר לחדש אלת (ז'נ'ה'נ') בארבעה עשר בו ועשה אתו יום משתה ושמחה: אדר (י'נ'ה'נ') בארבעה עשר בו ועשה אתו יום משתה ושמחה:
- עשר בערבעה עשר בשלושה עשר בו ובארבעה עשר 18
- 19 בו ונוח בהמשה עשר בו ועשה אתו יום משתח ושמחה: על כן היהודים הפרוזים? עשים את יום ארבעה עשר לחדש אדר שמחת ומשתה ויום שוב ומשלה מנות איש לרעהו:
- כ ויכתב מרדכי את הדברים האלה וישלח ספרים אל כל היהודים 21 אשר בכל מדינות המלך" הקרובים והרהוקים: לקים עליהם להיות עשים את יום ארבעה עשר לחדש אדר ואת יום המשה

^{11 (*)} הבירה (*) הבירה (*) הבירה (*) ואפד (*) הבירה (*) הבירה (*) הבירה (*) הבירה (*) (*) (*) הבירה (*) (*) (*) (*) (*) (*) (*) (*) (*)

- 8 האחשדרפנים והפֶּחות ושרי המדינות אשר מההו ועד כוש שבע ועשרים ומאה מדינה מדינה ומדינה ככתכה ועם ועם כלשנו":
 י ויכתב בשם המלךי ויהתם בטבַעת המלך וישלח ספרים (ביד הרצים
 י ויכתב בשם המלךי ויהתם בטבַעת המלך וישלח ספרים (ביד הרצים
 וו ארכני הרכש"): אשר נתן המלך ליהודים אשר בכל עיר ועיר
 להקהל ולעמד על נפשם להשמיד ולהרג ולאַבד את כל "עם
 ומדינה ומדינה הצר'רים אתם": ביום אחד בכל מדינות המלךי
 ומדינה עשר לחדש שנים עשר (הוא חדש אדר): פתשגן הכתב (להפתן דת בכל מדינה ומדינה) גלוי לכל העמים ולהיות היהודיים עת"דים ליום הזה להפסם מאיביהם:
- 14.01 הרצים רכבי הרכשי יצאו מ'בַ'הלים": ומרדכי יצא מלפני המלך בלבוש מלכות "חור "ו'תכלתי ותכריך בוץ וארגמן והעיר שושן 17.16 צהלה": ליהודים היתה אורה ושמחה ושְּשׁן ויקר: ובכל מדינה ומדינה ובכל עיר ועיר בְּיִקום אשר דבר המלך ודתו מפיע שמחה וששון ליהודים משתה ויום טוב ורבים מעמי הארץ מתיַהדים כי נפל פחד היהודים עליהם:
- 9, ובשנים עשר חדש (הוא חדש אדר) בשלושה עשר יום בו אשר הגיע דבר המלך ודתו להעשות ונהפוף הוא : נקהלו היהודים ב הגיע דבר המלך ודתו להעשות יד במבַקשי רעתם ואיש לא בעריהם בכל מדינות המלך לשלח יד במבַקשי רעתם ועשי 3 עמד לפניהם : וכל שרי המדינות והאחשדרפנים והפַּחות ועשי 4 המלאכה אשר למלך מנַשאים את היהודים : כי גדול מרדכי בבית ה המלך ושמעו הולד בכל המדינות : ויפו היהודים בכל איביהם

⁽a) או אל היהודים ככתבם וכלשונם (b) י ,8 אחש", רש (c) בסוסים (c) או אחש", רש (c) בסוסים (d) וו חיל (c) או וו חיל (c) אחש", ר"ש (d) האחשתרנים (e) אחש", ר"ש (f) והחת נתנה בשושן הבירה (f) ושמחה (f) ושמחה (f) אחש", ר"ש (f) אחש" (f) אחש", ר"ש (f) אחש", ר"ש (f) אחש" (f) אחש" (f) אחש", ר"ש (f) נכל פחדם על כל העמים (f) 2 כי נפל פחדם על כל העמים (f) 2 כי האיש מרדכי הולד וגדול

רה בני ה'רְמֶיכים (הי)

ויאמר חמלך א לאסתר המלכה מי הוא זה ואי זה הוא אשר

מ'ל'א" לבו לעשות כן: ותאטר אסתר איש צר ואויב המן הרע חזה וחמן נבעת מלפני המלך והמלכה: וחמלך קם בחמתו

ממשתה חיין אל גנת הביתן וחמן עמד לבקש על נפשו מאסתר המלכה כי ראה כי כלתה 'עליו הרעה מאת המלך: והמלך שב מענת הביתן אל בית משתה היין והמן נפל על חמשה אשר אסתר

עליה ויאמר המלך הגם לכבוש את המלכה עמי בבית הדבר יצא מפי חמלך ופני חמן חפ'ר'ו:

- ויאמר חרבונה אחד מן הסריסים לפני המלך גם הנה העץ אשר עשה המן למרדכי אשר 'גמל' 'דב'ר מוב על המלך עמד בבית המן גבה המשים אמה ויאמר המלך תלחו עליו: ויחלו את חמן על העץ אשר הכין לבידכי וחצת הצלך שככה:
- ביום ההוא נתן המלך" לאסתר המלכה את בית המן צרר היהודיים ומידכי בא לפני המלך כי הגידה אסתר מה הוא לה: ויסר המלך את מבעתו אשר העביר מהמן ויתנה למרדכי ותשם

אסתר את מרדכי על בית המן:

- וחוסם אסתר ותדבר לפני המלך ותפל לפני רגליו ותבד ותחתנן לו לחעביר את רעת המן ה'גא'ג' ?! ויושם המלך לאסתר את שרבם
- הזהב ותקם אסתר ותעבד לפני המלך: ותאמר אם על המלך טוב ואם ניצאתי הן לפניו וכשר הדבר לפני המלך וטובה אני בעיניו יפתב להשיב את הספרים אשר כתב לאבד את היהודים אשר
 - בכל מדינות המלך: כי יאיככה אוכל וראיתי באב'ד'ן מולדתי:
- ויאמר המלך לאסתר חמלכה ולמרדכי היחודי הנה בית המך
- נחתר לאסחר ואחו חלו על העץ ?: ואחם פחבו על היהודים כטוב בעיניכם בשם המלך והחמו בשבעת המלך כי כתב אשר נכחב בשם המלך ונהת"ם בטפעת המלך אין להשיב:
- ויקראו ספרי חמלך בעת החיא בחדש השלישי (חוא חדש סיוָן) בשלושה ועשרים בו ויפתב ככל אשר צוח מרדכי 'ע'ל היהודים "אל

ש"ר"ר"ש 8, א (a) (ץ) דראמר

(3) על אשר שלח ידו ביהודיים 7 9 (y) 7 (€)

אחשיר ש ואת מהשבתו אשר השב על היהודים (s) ה 8, מהשבת המן בן המְדתא והגא'גר

איככה אוכל וראיתי ברעה אשר ימצא את עמי ו

- ויאטר המלך מה נעשה יקר וגדולה למרדכי על זה ויאטרו 6,3 נערי המלך נשרתיו לא נעשה עמו דבר: ויאטר המלך מי בהצר לערי המלך בא אל הצר בית המלך החיצונה לאטר למלך לתלות את המדכי על העץ אשר הכין לו): ויאטרו נערי המלך אליו הנה המן עמד בהצר ויאטר המלך יבוא:
- המלך האשר השלך מה לעשות באיש אשר המלך הפלך ביקרו ויאמר המן בלבו למי יחפץ המלך לעשות יקר יותי
- פים ביקרו: יביאו אל הכילך איש אשר הכילך הפין ביקרו: יביאו אבי נימני: ויאמר אשר לבש בו המילך וסוס אשר רכב עליו הכילך {}:
- 9 ונתוץ הלבוש והסוס על יד איש נישָרי המלך הפרתמים והלבש" את האיש אשר המלך הפֵּץ ביקרו{›} והרכי'בֵ'הו על הסוס ברחוב העיר וקרא" לפניו כָּכה יֵעשה לאיש אשר המלך הפֵּץ ביקרו:
- י ויאמר חמלך להמן ניהר קח את הלבוש ואת הסוס כאשר דברת ועשה כן למרדכי היהודי היושב בשער המלך אל תפֵּל 11 דבר מכל אשר דברת: ויקח המן את הלבוש ואת הסוס ויַלבש את מרדכי וירכיבהו ברחוב העיר ויקרא לפניו כָּכה יֵעשה לאיש אשר המלך הפֵּץ ביקרו:
- 12 וישב מרדכי אל שער המלך והמן נדחת אל ביתו אבל והפוי 13 ראש: ויספר לזרש אשתו ולכל אהביו את כל אשר קרהו ויאמרו לו חכמיו וזרש אשתו אם מזֶּרע היהודים מרדכי אשר החָלות לנפּל 14 לפניו לא תוכל לו כי נפול תפול לפניו: עודם מדַברים עמו וסָריסי המלך הגיעו ויבחלו להביא את המן אל המשתה אשר עשתה
- א.2.2 ויבא המלך והמן לשתות עם אסתר המלכה: ויאמר המלך לאסתר במשתה היין מה שאלתה אסתר המלכה ותפתן לה ומה בקשתה עד הצי המלכות ותעש: ותען אסתר המלכה ותאמר 3
- אם ניצאתי הן בעיניך המלך ואם על המלך מֶוב תנתן לי נפשי 4 בשאַלתי ועמי בבקשתי: כי נמכרנו אני ועמי להשמיד להרוג ולאַבד ואלו לעבדים ולשפחות נמכרנו החרשתי כי אין הצר שוה בנזק המלך:

המן (a) אולינתָן כתר מלכות בראשו (la (d) המן (e) או ביום השני (s (e) המן (s) אולינתָן כתר מלכות בראשו

- א, 5 וידי ביום השלישי ותלבש אסתר מלכות ותעמד בחצר בית המלך הפנימית לכח בית המלך והמלך יושב על כפא מלכותו
 בבית המלכות לכח פתח חבית: ויהי כראות המלך את אסתר המלכה עמדת בחצר נשאה הן בעיניו ויושט המלך לאסתר את שרביט הזהב אשר בידו ותקרב אסתר ותגע בראש השרביט:
 ז ויאמר לה המלך מה לך אסתר המלכה ומה בקשתן עד הצי בוא המלכות וינתן לך: ותאמר אסתר אם על המלך טוב יבוא המלך והמן היום אל המשתה אשר עשיתי לו: ויאמר המלך מדרו את המן לעשות את דבר אסתר ויבא המלך והמן אל המשתה אשר עשתה אשר עשתה אסתר:
- ויאמר המלך לאסתר במשתה היין מה שאֵלתך וינתן לה ומה
 בקשתה עד חצי המלכות ותעש: ותען אסתר ותאמר שאֵלתי
 ובקשתי: (אם מצאתי הן בעיני המלך ואם על המלך טוב: לתת את שאַלתי ולעשות את בקשתי) יבוא המלך והמן אל המשתה אשר אעשה להם ומהר אעשה כדבר המלך:
 - 9 ויצא המן ביום ההוא שמה וטוב לב וכראות המן את מרדכי בשער המלך ולא קם ולא זע משנו וישלא" על מרדכי המהו: י ויתאפַק" ויבוא אל ביתו וישלח ויבא את אהביו ואת זֶרש אשתו: 11 ויסַפּר להם את כבוד עשרו ורב בניו ואת {} אשר גדלו המלך 12 ואת אשר נשאו על {כל} השרים ועבדי המלך: ויאמר אח לא הביאה אסתר המלכה עם המלך אל המשתה אשר עשתה כי אם 13 אותי וגם למחר אני קרוא לה עם המלך: וכל זה איננו שוה לי
 - 14 ותאמר לו זרש אשתו וכל אהביו יעשו עץ גבה חמשים אמה ובבקר אמר למלך ויתלו את מרדכי עליו ובא עם המלך אל המשתה שמח וייטב הדבר לפני המן ויעש העץ:
 - א,6 בליְלה ההוא נדדה שנת הבילך ויאמר להביא את ספר הזכרנות²
 יהיו נקראים לפני המלך: וימצא כתוב אשר הביד מרדכי על
 בגתנא ותרש שני סֵריסי המלך² אשר בקשו לשלח יד במלך²:

 $^{(\}alpha)$ המך (δ) (α) המך (α) (α) המך (α) (α) (α) המך (α) אחשינירייש (α) אחשינירייש (α) אחשינירייש (α) אחשינירייש

- טו,3 הרצים יצאו דהופים בדבר המלך והדת נתנה בשושן הבירה והמלך והמן ישבו לשתות והעיר שושן נבוֹכה:
- א, בגדיו וילבש שַׂק (עשה ויקרע״ את בגדיו וילבש שַׂק 4, א ביר ויזעק זעַקה גדולה ועַירה: ויבוא עד לפני 2 ואָפר ויצא בתוך העיר ויזעק זעַקה גדולה ועַירה:
- 3 שער המלך (כי אין לבוא אל שער המלך בלבוש שק): ובכל מדינה ומדינה מיקום אשר דבר המלך ודתו מגיע אבל גדול ליהודים וצום ובכי ומספר שק ואפר יצ"ע לרבים:
- לכה ותבואינה נערות אסתר וסריסיה ויגידו לה ותתחלחל המלכה מאד ותשלח בגדים להלביש את מרדכי ולהסיר שקו מעליו ולא ה קבל: ותקרא אסתר להתה מסריסי המלך אשר העמיד לפניה
- 6 ותצוחו אל מרדכי לדעת מה זה ועל מה זה: ויצא התָך אל
- ז בורדכי אל רהוב העיר אשר לפני שער המלך: ויפד לו מרדכי את כל אשר קרָהו ואת פָּרשת הכסק אשר אמר המן לשקול 'א'ל
- 8 בנזי המלך ביהודיים לאַבדם: ואת פתשגן כחָב הדת אשר נתן בשושן להשמידם נתן לו להראות את אסתר ולהביד לֶהּ ולצֵוות
- 9 עליה לבוא אל המלך להתחון לו ולבקש מולפניו על עמה: ויבוא התך ויצד לאסתר את דברי מרדכי:
- י 11. ותאמר אסתר להתך ותצוהו אל מרדכי: כל עבדי המלך ועם מדינות המלך ידעים אשר כל איש ואשה אשר יבוא אל המלך אל החצר הפנימית אשר לא יקרא אהת דתו להמית לבד מאשר יושים לו המלך את שרבים הזהב וחיה ואני לא נקראתי לבוא אל המלך זה שלושים יום:
- 13.11 ווּצּ'ד' למרדכי את דברי אסתר: ויאמר מרדכי להשיב אל 14 אסתר אל תדמי בנפשך להמלט 'ב'בית המלך מכל היהודים: כי אם ההרש בעת הזאת 'רנ'ה והצֶלה יעמוד ליהודים ממקום אחר ואת ובית אביך תאבדו ומי יודע אם לעת כזאת הגעת למלכות:
- טו.16 ותאמר אסתר להשיב אל מרדכי: לך כנוס את כל היהודים הנמצאים בשושן וצומו עלי ואל תאכלו ואל תשתו שלשת ימים לילה ויום גם אני ונערתי אצום כן ובכן אבוא אל המלך אשר לא כדת וכאשר אבדתי אבדתי:
 - ויעבר בירדכי ויעש ככל אשר צותה עליו אסתר:

- א,3 אחר הדברים האלה גדל המלך" את המן [] וינַשאהו וישֶׂם 2 את כסאו מעל כל השרים אשר אתו: וכל עבדי המלך אשר בשער המלך פרעים ומשתחֲוים להמן כי כן צוח לו המלך ומרדכי
- 3 לא יכרע ולא ישתחות: ויאמרו עבדי המלך אשר בשער המלך 4 למרדכי מדוע אתה עובר את מצות המלך: ויהי באמרם אליו יום ויום ולא שמע אליהם ויגידו להמן לראות היעמדו דברי
- ה בורדכי 6: וירא המן כי אין מורדכי פוע ומשתחוה לו וימלאץ
- 6 חֵבה: וּיִבקש׳ להשמיד את כל[٠] היהודים{{} אשר בכל מלכות אחש״ר״ש []:
- 8 ויאמר המן למלך "יִשֶּׁכּוּ" עם אחד מַפְּזר ומפרד בין העמים בכל מדינות מלכותך ודתיהם שנות מכל עם ואת דתי המלך
- 9 אינם עשים ולמלך אין שוח להפיחם: אם על המלך טוב יפתב לאַבדם ועשרת אלפים כפר כסק אשקול על ידי עשי המלאכה
- י לחביא אל גנזי המלך: ויסר המלך את טבשתו מעל ידו ויתנה
- בו כטוב "לדי לעשות בו כטוב להמן "לדי לעשות בו כטוב בעיניך:
- ויקראו ספרי חמלך בחדש הראשון בשלושה עשר יום בו ויפתב ככל אשר צוח המן אל אחשדרפני המלך ואל הפַחות אשר על מדינה ומדינה ואל שרי עם ועם מדינה ומדינה ככתבה ועם
- 13 ועם כלשונו בשם המלך" נכתב ונחתם בטבעת המלך: ונשלות ספרים ביד הרצים אל כל מדינות המלך להשמיד להרג ולאַבד את כל היהודים מגער ועד זקן טק ונשים ביום אחד בשלושה
- 14 עשר לחדש שנים עשר (הוא הדש אדר ') ושללם לבוז: פתשגן הכתב (להנתן דת בכל מדינה ומדינה) גלוי לכל העמים להיות עתדים ליום הזה:

⁽א) א (א) המך הוא יהודי 4 (א) בי הגיד להם אשר הוא יהודי (א) ה א (מ)

⁽⁴⁾ אחשיניר"ש (5) המן (6) עם מרדכי (6) כי הגידו לו את עם מרדכי

ירש (א) בן המדתא ה'גא'גר צרר היהודים (וו 14 יויהכסת (א) אחש'יר'רש (θ)

⁽A) בחדש הראשון (הוא חדש ניסן) בשנת שתים עשרה למלך ** הפּיל פור (הוא הגורל) לפני המן מיום ליום ומחדש 'לחדש ויפּל הגורל על שלושה עשר' לחדש שנים עשר (הוא חדש אדר):

- 2 ואת שבע הנערות הראָיות {} וישַׁנהָ ואת נערותיהָ לטוב בית י הנשים: (לא הבידה אסתר את עמה ואת מולדתה כי מידכי צְוֹה וּז עליהָ אשר לא תביד:) ובכל יום ויום מידכי מתהלך לפני חצר בית הנשים לדעת את שלום אסתר ומה יעשה בה:
- 12 ובהגיע תור נערה ונערה לבוא אל המלך? מקץ היות לה כדת הנשים שנים עשר חדש (כי כן ימלאו ימי מרוקיהן ששה חדשים הנשים בשמן המר רששה חדשים בבשמים ובתמרוקי הנשים): ובזה הנערה באה אל המלך את כל אשר תאמר ינתן לה לבוא עמה 14 מבית הנשים עד בית המלך: בערב היא באה ובבקר היא שבה אל בית הנשים" (אל יד שַׁעַשַׁבַּז סרים המלך שמר הפילגשים) לא תבוא עוד אל המלך כי אם חפץ בה המלך ונקראה בשם:
- טו ובהגיע הור אסתר" לבוא אל המלך לא בקשה דבר כי אם את אשר יאמר הגי ישמר הנשים ותהי" נשאת חן בעיני כל את אשר יאמר הגי ישמר הנשים ותהי" נשאת חן בעיני כל האיה: ותלקח" אל המלך" אל בית מלכותו בהדש העשירי (הוא דדש טבת) בשנת שבע למלכותו: ויאהב המלך את אסתר מכל הנשים ותשא חן וחסד לפניו מכל הבתולות וישם כתר מלכות בראשה וימליכה תחת ושתי: ויעש המלך משתה גדול לכל שריו ועבדיו" והנחה למדינות מש"חן מש"א"ת כיד המלך:
- 21 בימים ההם ומרדכי יושב בשער המלך" קצה בְּנְתָן וֹתֶרשׁ שני 22 סָריסי המלך {} ויבַקשׁו לשלח יד במלך": וינָדע הדבר למרדכי 23 וֹנְבֶּדְ 'לחמן' [בן המְדתא ה'גא'ני] {משמרי הסף}: ויבָקשׁ הדבר וימצא ויתלו שניהם על עץ ויפתב בספר דברי הימים לפני המלך 'והמלך לא ידע כי מרדכי הגיד להמן':

עט 2, 19 (טט)

לו לבת אמר לקח לו לבת בת אביתיל דד מרדכי אשר לקח לו לבת 2, 12 (כּ) מיר, בת אביתיל דד מרדכי אשר לקח לו לבת

אחשיר'ר"ש (A) אחשיר'ר"ש (A) אחשיר'ר"ש (A) אחשיר'ר"ש

ארץ ואיי הים מסתר משתה אסתר (פ) א 10. וישט המלך מס על הארץ ואיי הים אחם את משתה אסתר (פ) אוני היט

ירש (פ) 21 (פ) בתולות שע ומרדכי ישב בשער המלך: 19 אחשירירש

שם מרדכי (ש) לאסתר המלכה ותאמר אסתר למלך בשם מרדכי (ש) 22 (ש)

ירש (זר) אחשירירש 10, א

עליהָ מרדכי אסתר מנֶּדת מולדתה ואת עמה כאשר אָוֹה עליהָ מרדכי (64) באָמָנה אתו מאמר מרדכי אסתר עשה כאשר היתה באַמָנה אתו:

- ויאמר מ'מו'כן לפני המלך והשרים לא על המלך לבַדוֹ עוְתה ושתי המלכה כי על כל השרים ועל כל העמים אשר בכל מדינות המלכה כי בא דבר המלכה 'א'ל כל הנשים להבזות בעליהן בעיניהן באמרם המלך אמר להביא את ושתי המלכה לפניו 18 ולא באה: והיום הזה תאמרנה שרות פרס ומדי לכל שרי המלך ו'בב'י בזיון וקצף: אם על המלך טוב בא דבר מלכות מלפניו ויכתב בדתי פרס ומדי ולא יעבור אשר לא תבוא ושתי לפני כי המלך "ומלכותה יתן המלך לרעותה הטובה ממכה: ונשמע פתבם המלך (אשר יעשה בכל מלכותו כי רבה היא) וכל הנשים יתנו יקר לבעליהן למבדול ועד קשן:
- 21 וייטב הדבר בעיני המלך והשרים ויעש המלך כדבר ממוכן: 22 וישלח ספרים אל כל מדינות המלך אל מדינה ומדינה ככתבה ואל עם ועם כלשונו להיות כל איש שרר בביתוף:
- 2, אחר הדברים האלה כשך חמת המלך" זכר את ושתי ואת אשר 2 עשתה ואת אשר נגזר עליה: ויאמרו נערי המלך משרתיו יבקשו 3 למלך נערות בתולות טובות מראה: ויפקד המלך פקידים בכל מדינות מלכותו ויקבצו את כל נערה בתולה טובת מראה אל 4 שושן הבירה": והנערה אשר תיטב בעיני המלך תמלך תחת ושתי וייטב הדבר בעיני המלך ויעש כן:
- ה איש יהודי היה בשושן הבירה ושמו מְרְהֶכֵי (בן יאיר בן שִׁמְעִי 6 בן קיש)': איש ימיני | אשר הָגְּלֹה מירושלים עם הֹצֹלֹה׳ אשר הָגְלֹה נבו'כֹּנְצֹּצֹר מלך בבל: ויהי אמן את הדַסה (היא אֶסְתֵר) 7 הֶגְלֹה נבו'כֹנְצֹּצֹר מלך בבל: ויהי אמן את הדַסה (היא אֶסְתֵר) בת דֹדו כי אין לה אב ואם והנערה יפת האר וטובת מראה ובמות 8 אביה ואמה לקחה מרדכי לו לבת: ויהי בהשמע דבר המלך ודתו ובהקבץ נערות רבות אל שושן הבירה׳ ותפקח׳ אל בית 17 המלך אל יד הַגַּי שׁמר הנשים: ותיטב הנערה בעיניו ותשא חסד לפניו ויבהל את תמרוקיה ואת מנותה לתת לה {"מבית המלך}

אמשר שמער את דבר המלכה (2) אחש'י, ר"ש (3) או אשר שמער את דבר המלכה (4) א אחש"י, ר"ש (5) א אחש"י, ר"ש (6) א אחש"י, ר"ש (7) אחש"י, ר"ש (9) א בית הנשים אל יד הַג'י סריס המלך שמר הנשים ונתון תמרוקיהן (8) א אל יד הגי (6) אסתר (6)

מגלת אסתר

- א, ז ויהי בימי אהש'יָר"ש (הוא״ המלך מהדו ועד כוש שבע ועשרים 1, א משר בינה): ״כשבת המלך״ על כפא מלכותו אשר בשושן הבירה: ״בשנת שלוש למלכו עשה משתה לכל שריו ועבדיו 'ושרי' חיל פרס 3
- שר כבוד הפרתטים ושרי המדינות לפניו: בהראתו את עשר כבוד מלכותו ואת יקר תפארת גדולתו "שמונים ומאת יום:
- ה ובמל'או'ת הימים האלה עשה המלך לכל העם הנמצאים בשושן הבירה למגדול ועד קטן מש'תֵּה שבעת ימים בחצר גנת בי'תָּ'ן
- 6 המלך: 'תהת' יכר'פָּ'ס{۶} אחוז בחבלי {"תכֵלת} וארגמן על גלילי כסת ועמודי שש 'ב'משות זחב וכסף על רצפת בַּהט ושש ודַר
- ז וסחרת: והשקות בכלי זהב וכלים מבלים שונים ויין מלכות רב
- 8 כיד המלך: והשתיח כדֶּת אין אנס כי כן יסד המלך על כל רב
- 9 ביתו לעשות כרצון איש ואיש: גם ושתי המלכה עשתה נישתה נשים 'ב'בית המלכות":
- י ביום השביעי כטוב לב המלך ביין אמר לְיְהוּבְּן בִּּזְּתא הַרְבּוּנא בִּיְסִינֹלא" (שֶרש" זַחַר וֹכַרְפָּט שבעת הפָריסים המשִּׁיתים את פני 11 המלך: לחביא את ושתי המלכה לפני המלך בכתר מלכות
- ותבָאן העמים העמים את יפיה כי טובת מראה היא: ותבָאן 12 המלכה* לבוא בדבר המלך אטר ביד הפַריסים ויקצף המלך
- 13 מאד וחמתו בערה בו: ויאמר המלך לחכמים ידעי העתים (כי כן
- 14 דבר חמלך לפני כל ידעי דת ודין: ו'הַקְרַ'ב אליו פַּרְשְׁנא שֵׁחֵר
- אַדְטָתא תרשיש טֶרס טֵרְסְנא נְימוּכָן שבעת שרי פרס ומדי ראי טו פני המלך הישבים ראשנה במלכות | כדת"ו) מה לעשות במלכה^ על אשר לא עשתה את מאמר המלך * ביד הפריסים:

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⁽³⁾ אחש'י, ר"ש (3) אחש'י, ר"ש (3) בימים הבס (3) אחש'י, ר"ש (3) אחש'י, ר"ש

The following papers by Professor Paul Haupt have been published in The American Journal of Semitic Languages and Literatures:

- 1. "Assyrian Phonology, with Special Reference to Hebrew," Vol. I, No. 3 (January, 1885), pp. 175–85.
- "Wâteh-ben-Hazael, Prince of the Kedarenes, about 650 B. c.,"
 Vol. I, No. 4 (April, 1885), pp. 217–31.
- 3. "On the Etymology of Mûtnînû," Vol. II, No. 1 (October, 1885), pp. 4-6.
- 4. "On the Penitential Psalm De Profundis," Vol. II, No. 2 (January, 1886), pp. 98–106.
- 5. "On the Etymology of Nekasim," Vol. III, No. 2 (January, 1887), pp. 107–10.
 - 6. "Semitic Studies in America," Vol. V, No. 1 (October, 1888), p. 89.
- "Stumme's Grammatik des Tunisischen Arabisch nebst Glossar,"
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- 8. "The Book of Canticles," Vol. XVIII, No. 4 (July, 1902), pp. 193–245, and Vol. XIX, No. 1 (October, 1902), pp. 1–32.
- 9. "The Poetic Form of the First Psalm," Vol. XIX, No. 3 (April, 1903), pp. 129-42.
- 10. "Isaiah's Parable of the Vineyard," Vol. XIX, No. 4 (July, 1903), pp. 193–202.
- 11. "Moses' Song of Triumph," Vol. XX, No. 2 (April, 1904), pp. 149–72.
- 12. "The Poetic Form of Psalm XXIII," Vol. XXI, No. 3 (April, 1905), pp. 133-52.
- 13. "The Hebrew Stem Nahal, to Rest," Vol. XXII, No. 3 (April, 1906), pp. 195–206.
- 14. "The Etymology of Mohel, Circumciser," Vol. XXII, No. 4 (July, 1906), pp. 249–56.
- 15. "Semitic Verbs Derived from Particles," Vol. XXII, No. 4 (July, 1906), pp. 257-61.
- 16. "Der acht und sechzigste Psalm," Vol. XXIII, No. 3 (April, 1907), pp. 220–40.
- 17. "Die semitischen Wurzeln QR, KR, XR," Vol. XXIII, No. 3 (April, 1907), pp. 241–52.
- 18. "Der assyrische Name des Potwals," Vol. XXIII, No. 3 (April, 1907), pp. 253-63.

